شرح رياض الصالحين

EXPLANATION OF RIYADUS-SALIHEEN

VOLUME 6

EMINENT
SHEIKH MUHAMMAD BIN SALIH
AL-UTHAYMEEN

DARUSSALAM

Commentary on

Riyaad As-Saaliheen



By

The Eminent Shaykh
Muhammad bin Saalih Al-'Uthaymeen
(may Allah shower blessings on him)

Volume 6

Translation

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Closing Notes:

Verily all praise is due to Allah. We praise Him; we seek His Aid and ask for His Forgiveness. We seek refuge with Him from the evils of ourselves and our misdeeds. Whoever Allah guides aright, none can mislead; and whoever He leaves to stray, none can guide aright. I testify that there is no other god worthy of worship in truth except Allah, He is the Only Lord, He has no partners. And I testify that Muhammad is His slave and Messenger, may Allah extol his mentioning and bestow enormous peace on him, and on his household, his entire companions and those who follow them in goodness till the Day of Resurrection.

Thereafter:

This is the sixth volume, and with it, by the Glory of Allah and His Permission, the transcription of the complete sound recording and publication of the Commentary of his eminence, our Shaykh Muhammad bin Salih Al-'Uthaymeen – may Allah shower His Mercy on him – of the book: *Riyaad us-Saaliheen Min Kalaami Sayyid Al-Mur'saleen* (The Garden of the Righteous from the Sayings of the Leader of the Messengers) of the Great Scholar of Hadeeth, Muhyiddeen Aboo Zakariyâ Yahya bin Sharaf An-Nawawee, may Allah shower His Vast Mercy on him, and may He admit him into His vast Paradise, and reward him with goodness on behalf of Islam and the Muslims.

Our noble Shaykh, the commentator, may Allah shower His Mercy on him, was one of the eminent scholars who attached great importance to this book; he used to enjoin its reading and he emphasized that with his statement: "Verily the book, *Riyaad us-Saaliheen*, is one of the blessed books which I have seen to be beneficial to people. This alludes to the good intention of its author, may Allah shower His Mercy on him."

He had undertaken its Commentary a number of times which were

not recorded except this last one that took place between Safar 1411 AH and the end of Rajab 1416AH. The Shaykh (may Allah shower His Mercy on him) would give the Commentary in his *Jumu'ah* mosque at Unayzah in the Kingdom of Saudi Arabia immediately after the *'Asr* Prayer. The Shaykh (may Allah shower His Mercy on him) employed a meticulous methodology which does not bring about boredom. He was simple in his presentation, clear in the issues raised therein and plain in stating the benefits. He was unique in communicating its thought-provoking and far-reaching admonitions which were filled with knowledge and exposition of the Creed of the *Ahlus Sunnah Wal-Jama'ah* and the Methodology of the Pious predecessors. In addition, he exceptionally explained the rulings and teachings of the *Sharee'ah* in acts of worship, social interactions, calling (unto the path of Allah), sincerity of purpose in actions to Allah, the Exalted, and following the guidance of Allah's Messenger, enjoining striving for good deeds, time management, and earning additional benefits from righteous deeds.

We ask Allah, the Exalted, to make this work solely for His Generous Face, and meet His Pleasure. We beseech Him to make it beneficial to His slaves, and reward His Eminence our Shaykh, Muhammad bin Salih Al-Uthaymeen on behalf of Islam and the Muslims with good. We ask Him to increase his rank among the guided and shower him with His Vast Mercy and Pleasure, and make him enter His Expansive Paradise.

Verily, Allah is near and He grants supplications.

And may Allah extol the mentioning of His slave and Messenger, our Prophet, Muhammad, the Seal of the Prophets, the Leader of the first and the last, the Imam of the pious. May He bestow him with peace and blessing, so also his household, all his companions and those who follow them in goodness till the Day of Resurrection.

THE BOOK OF DU'A (SUPPLICATIONS)

The author, the great scholar of hadeeth, Imam An-Nawawee - may Allah shower blessings on him- said: The Book of *Du'a* (Supplications).

Ad-Da'waat, which is the plural of *Da'wah*, refers to a person's supplication to his Lord – the Mighty and Sublime. He says, *'Ya Rabb, Ya Rabb'* or similar statements, beseeching Allah – the most High - to grant him what he desires and distance him from what he does not want.

Thereafter, he said: Chapter on the virtues of supplication. He followed this with a number of verses, one of which is the statement of Allah:

﴿ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ﴾

"And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)..." **(*Al-Ghaafir* 40: 60)**

This is a statement and a promise from Allah – the Mighty and Sublime- and He does not break His promise.

"Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)..."

The intended meaning of *Du'aa* here encompasses *Du'aa al-Ibaadah* and *Du'aa al-Mas'alah*. As for *Du'aa al- Ibaadah*, it refers to establishing the worship of Allah. If you were to ask anyone who performs an act of worship for Allah, for example: 'Why do you pray?' 'Why do you give the Zakat?' 'Why do you fast?' 'Why do you perform Hajj?' 'Why do you perform Jihad?' 'Why do you show kindness to your parent?'

'Why do you join ties of kinship?' He will respond by saying, 'I desire the pleasure of Allah – the Mighty and Sublime - through it'. And this is worship which incorporates *Du'aa*.

As for *Du'aa al-Mas'alah*, this is when you ask Allah – the most High - for a specific thing by saying: 'O Lord! Forgive me'; 'O Lord! Shower blessings on me'; 'O Lord! Provide for me' or other similar statements. This is also a form of *'Ibadah* as contained in the hadeeth: "***Ad-Du'aa* (supplication) is worship**".[1] It is considered *Du'aa* because it contains the element of turning to Allah – the Mighty and Sublime - and recognizing His favour.

Hence, His saying: ***"And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything]*** comprises of *Du'aa al-Ibaadah* and *Du'aa al-mas'alah*.

"I will respond to your (invocation)." The response to *Du'aa al-Ibaadah* is its acceptance while the response to *Du'aa al-Mas'alah* is granting the request of the person. This is a promise from Allah – the Mighty and Sublime. However, some conditions are necessary for the acceptance of a supplication:

The first condition is sincerity. If it is with respect to an act of worship, you should be sincere to Allah, beseeching Him in the true sense without associating any partner with Him. You should not worship Him so that people would see or hear you, or simply because you want people to say, 'So-and-so has performed Hajj, so-and-so is generous and so-and-so fasts a lot.' If this is your goal, your actions would be rendered useless.

Similarly, sincerity is necessary when requesting anything from Allah – the Most High. You should invoke Allah – Glorious is He - while acknowledging that you are the one in need of Him and He is not in need of you. You must also acknowledge that He has the ability to grant your request.

The second condition is that there should be no element of transgression in the supplication. Allah will not accept a supplication

1 Its reference will be mentioned soon.

if it involves transgression, even if it is a father or mother cursing a son. Thus, Allah will not accept it once it contains an element of transgression based on the statement of Allah:

﴿ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾﴾

"Invoke your Lord with humility and in secret. He likes not the aggressors" (Al-A'raf, 7:55).

If a person invokes Allah – the most High - for a forbidden matter, He will not accept it because the person is a transgressor. And were he to ask for something that is not permissible under the Islamic law, for example, he says: "O Allah make me a Prophet", which is not permissible, it would be an act of transgression and would not be accepted. If he curses a victim of oppression, it will not be accepted too. If a woman supplicates against her son because he loves her husband, it will also not be accepted. So also, if a father supplicates against his son because he makes friends with righteous people, the supplication will not be accepted. It is a condition that a supplication must not contain any element of oppression.

The third condition is that one should invoke Allah – the most High - with conviction that Allah will respond to the supplication, and not experimental. This is because some people invoke Allah trying out whether Allah will accept the supplication or not; this will not be accepted. Therefore, you should implore Allah with conviction that He – the most High - will answer your supplication. If you invoke Him in a state of doubt, He will not accept it from you.

The fourth condition is eschewing unlawful matters. A person must not be someone who eats *Haram*. The supplication of the one who consumes usury, feasts on lies and deception and other forbidden sources will not be accepted. The evidence for this is the statement of the Prophet ﷺ: **"Allah is *At-Tayyib* (Pure) and He only accepts that which is pure; Allah has commanded the believers what He has commanded the Messengers.** Allah said: *"O (you) Messengers! Eat of the Taiyibât [all kinds of halal foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables,*

fruits etc.] and do righteous deeds". "O You who believe (in the oneness of Allah- Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah if it is indeed He whom you worship." Then he ﷺ mentioned a traveler on a long journey, who is disheveled and dusty, and who stretches forth his hands to the sky, saying: "O my Lord, O my Lord" while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished unlawfully; how can he be answered?

The Prophet ﷺ ruled out the acceptance of this supplication although the man was in a condition which deserves acceptance of his supplication. However, his supplication became remote of Allah's acceptance because of his unlawful consumption.

These are the four conditions of supplication; one should adhere to them as a matter of obligation.

Allah alone grants success.

Commentary

The virtues of supplication and conditions of its acceptance have earlier been discussed. In this noble verse, Allah – the most High - is saying:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocation of the supplicant when he calls on Me (without any mediator or intercessor) ..." (2: 186).

The speech was addressed to the Prophet ﷺ. Allah – the Mighty and Sublime - says to him: *"And when My slaves ask you (O Muhammad) concerning Me."* That is, "Am I near or not? The response is, *"I am indeed near (to them by My knowledge)".* His nearness – the Mighty and Sublime – is as it befits His Majesty and Greatness and not nearness of a place. This is because Allah, the Most High - is above everything, above the seven heavens and the Throne, nonetheless He

is nearby in a manner that befits His Majesty and Greatness. **There is no limit to His sublimity except with His pure essence. Despite that He is close; near in His Exaltedness and Sublimity and far with regard to closeness.**

Once, the Prophet ﷺ said to his companions: *"The One whom you are invoking is closer to you than the neck of your riding animal."*[1] However, He is above His heavens; and the seven heavens and the seven earths placed in His Hand, Glorious is He, is like a mustard seed in the hand of one of us. He encompasses everything, and there is no other god except Him.

"And when My slaves ask you concerning Me (O Muhammad). Then (answer them) I am indeed near (to them by My knowledge)." This nearness is in a manner that befits His Majesty and Greatness, not the proximity of distance. That is, He is not with us on earth; rather, He is above the heavens; far above and Exalted.

"I respond to the invocation of the supplicants when he calls on Me (without any mediator or intercessor." This is the proof that He – the most High - responds to the invocations of the supplicant in reality when he invokes Him, turns to Him and demonstrates his need of Him. And he should know that none repels evil except Allah and he is in need of His Lord. If he invokes Him, in this condition, Allah – the Mighty and Sublime - will respond to the supplication. Nonetheless, it is necessary for one to keep in mind the earlier stated conditions.

> ***"So let them obey Me"***: *That is, as regards their invocation to Him which is an aspect of His worship – Glorified be He and most High. Likewise, they should invoke Me, for I have ordered it. He – the most High – said:* ***"Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)..."***

"And believe in Me" true faith without doubt or disbelief, then Allah – Glorified be He and most High - will hasten to respond to them.

"So that they may be led aright" in this case, *la'alla* connotes

1 Reported by Ahmad (4/402).

explanation. That is, in order for them to be guided, hence they will be on the right path in all their doings. The opposite of guidance is misguidance. This is also one of the verses that encourage one to make supplications with faith and sincerity.

Then, the author (may Allah shower Blessings on him) mentioned the fourth verse, which is the statement of Allah:

﴿ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ﴿٦٢﴾ ﴾

"Is not He who respond to the distressed one when he calls shower blessings on him and who removes the evil and makes you inheritors of the earth...?" (27:62).

The article of interrogation here denotes repudiation and negation. That is, there is none that responds to the distressed one when he invokes except Allah – the Mighty and Sublime. Allah answers the supplication of the distressed one even if he is a disbeliever who is in a state of distress and invokes Allah – the Most High. Allah – Glorious is He and the most High - says:

﴿ وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ ﴿٣٢﴾ ﴾

"And when a wave covers them like shades, they invoke Allah, making their invocation for Him only. But when He brings them safe to land there were among them those who stop in between (belief and disbelief)." (31:32).

Allah will respond to the supplication of a distressed person who has been compelled by dire necessity to resort to invoke Allah, even if he is a disbeliever. Hence, there is a more profound reason for the supplications of a believer to be answered. Thus, no one responds to the distressed one when he invokes except Allah – the Mighty and Sublime. Any other being, other than Allah, may respond or decide otherwise. You may seek a person's help while you are drowning or exposed to a fire but he may choose not to reply nor save you. But whenever you are in distress and you supplicate to Allah – the Mighty and Sublime - He will answer to you.

"Is it not He who responds to the distressed one when he calls shower blessings on him and who removes the evil and makes you inheritor of the earth...." (27:62). "And who removes the evil": That is, removes it. *"...Is there any ilaah (god) with Allah?" (27:62)* That is, there is no any other god that responds or removes an evil when the distressed one supplicates. This is a refutation of idol worshippers who claim that the idols respond to them and come to their aid when they invoke them and a negation of their belief. This is not true. Anyone you invoke besides Allah – the Most High, including the Prophet ﷺ, will not respond to your invocation. You become a polytheist and a disbeliever by saying, "O Messenger of Allah, save me from difficulty" and the Prophet ﷺ is free of you. Indeed, he would have fought you were he to be alive because none has the right of invocation besides Allah, and others will never respond. Allah – the most High - says:

﴿ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥ إِلَىٰ يَوْمِ الْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَـٰفِرِينَ ﴿٦﴾ ﴾

"...and who is more astray than one who calls besides Allah such as will not answer him till Day of Resurrection, and who are (even) unaware of there calls (invocations) to them. And when mankind are gathered (on the Day of resurrection) they (false deities) will become their enemies and will deny there worshipping." (46:5-6).

These and similar verses all indicate the virtues of supplication and invitation towards it. And that it is not proper for a person to nurse the feeling of independence from his Lord even for a twinkle of an eye.

Hadeeth1465

وَعَنِ النُّعْمَانِ بْنِ بَشِيرٍ، رَضِيَ الله عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ: «الدُّعَاءُ هُوَ الْعِبَادَةُ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

An-Nu'man bin Bashir ﷺ reported: The Prophet ﷺ said, " Du'a (supplication) is worship." [Abu Dawud]

Commentary

After the author – may Allah shower blessings on him – had mentioned verses showing the virtues and obligation of supplication, he cited related hadeeths. This is because the sources of evidence are the *Qur'aan,* the Sunnah, the consensus of the Muslims and sound deductive reasoning. These are the four foundations upon which Muslims base the rulings of the *Shareeʻah* of Allah – the Mighty and Sublime: The *Qur'aan,* the Sunnah, the consensus, and sound deductive reasoning.

The entire system revolves around the Noble Qur'aan, which is the foundation. If Allah – Glorious is He and the most High - had not made obedience to His Messenger ﷺ as part of obedience to Him, and commanded that His Messenger ﷺ should be followed, the *Sunnah* would not have been a source of evidence. And if Allah – the most High - had not made the consensus of this Ummah to be upon the truth, and made it impossible for it (i.e. the Ummah) to agree on an error, the consensus would not have been evidence. Likewise, if analysis, investigation and matching parallels are not part of the evidences of *Shareeʻah* which is pointed to by the *Qur'aan,* the deductive reasoning would not have also been a source of evidence. However, the Qur'aan alluded to each of these as evidence that can be used to establish the rulings of the *Shareeʻah.*

One of the hadeeths mentioned by the author – may Allah shower blessings on him - concerning the virtue and obligation of supplication is the hadeeth of Nu'maan bin Basheer – may Allah be pleased with him. He reported that the Prophet ﷺ said: "***Du'aa* (supplication) is worship**" that is; supplication is an aspect of worship. His proof for this is the word of Allah, the Exalted:

﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾ ﴾

"And your Lord said: "Invoke Me, [i.e. believe in My Oneness

(Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily those who scorn My worship [do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation." *(40:60).*

He did not say, 'those who scorn supplicating to Me', rather He said, "...My worship". This shows that supplication is worship. And the reason for that from due contemplation is that when a person invokes Allah – the Mighty and Sublime -, he has acknowledged His perfection and ability to answer supplication. Likewise, he has acknowledged His power over all things and that granting is more beloved to Him than withholding. Then, he did not invoke other than Allah: be it an angel, a prophet, a saint, someone close or far. This is the essence of worship.

Thus, we understand that you will be rewarded whenever you invoke Allah – the most High – irrespective of the status of approval. This is because you have submitted yourself to Allah – the Mighty and Sublime - and carried out His worship. So, your saying, 'O my Lord! Forgive me', 'O my Lord! Shower mercy on me'. 'O my Lord provide me with sustenance' or 'O my Lord! Guide me' is a form of worship that brings you closer to Allah – the most High. In addition, He will reward you on the Day of Resurrection by Allah.

May Allah grant us all success towards that which contains good and benefit.

Hadeeth1466

وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، قَالَتْ: كَانَ رَسُولُ الله، ﷺ، يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ، وَيَدَعُ مَا سِوَى ذلِكَ. رَوَاهُ أَبُو دَاودَ بِإِسْنَادٍ جيد.

'Aishah ﷺ reported: The Messenger of Allah ﷺ liked comprehensive supplications or (Al-Jawami' - i.e., supplications with very few words but comprehensive in meanings), and discarded others. [

Abu Dawud]

Hadeeth1467

وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ، ﷺ: «اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً؛ وَقِنَا عَذَابَ النَّارِ» مُتَّفَقٌ عَلَيْهِ

Anas ﷺ reported: The supplication most often recited by the Prophet ﷺ was: " Allahumma atina fid-dunya hasanatan, wa fil-akhirati hasanatan, wa qina 'adhab-annar (O our Rubb ! give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire)." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him - cited numerous hadeeths under the chapter on the virtues of supplication.

One of such is the hadeeth of Aa'ishah – may Allah be pleased with her - that the Prophet ﷺ preferred comprehensive supplications and discarded others. That is, whenever he wants to pray, he would choose all-inclusive supplications, broad and all-encompassing expressions, and would thrust aside minute expositions. That is because a broad supplication is more encompassing and embracing than detailed statements. For example, if a person wants to ask his Lord to admit him into Paradise, he should say, "O Allah admit me into Paradise' without going into niceties in his supplication by saying, 'which contains this and that.' This is because there are innumerable things which are unknown to him in Paradise, and this particularization is like creating an impediment to it. Thus, it is better and more profound to employ broad expressions when one supplicates.

As regards repeating supplication, the Prophet ﷺ would repeat his supplications thrice.[1] Apparently, the author will mention it.

1 Al-Bukhaari: The Book of Supplications, the Chapter of the Prophet's saying: O our Lord, grant us...no: (5910), and Muslim: the Book of Giving Remembrance,

One of the most comprehensive supplications is what the author mentioned in the hadeeth of Anas (may Allah be pleased with him). He reported that the Prophet ﷺ often says in his supplications: *Allahumma atina fid dunya hasanata, wa fil akhirati hasanata, wa qina adhab annar.* (**"O Allah! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the fire'**). The supplication is all encompassing: **"O Allah! Give us in this world that which is good"** encompasses all the good of this life such as pious wife, comfortable car, peaceful home and others. Likewise, **"...and in the Hereafter that which is good"** encompasses all the good of the Hereafter such as easy reckoning, collecting one's Book with the right hand, ease of crossing over the bridge, drinking from the pond of the Prophet ﷺ, entrance into Paradise and other good of the Hereafter. This is one of the most comprehensive supplications; rather, this is the most comprehensive supplication because it covers every matter.

Anas (may Allah be pleased with him) used to employ it in his supplication, and he would still do it even when he supplicates for other matters. That is, it seems he never discarded it whenever he supplicates. This shows the excellence of this supplication, so one should endeavour to say it often. As a result, the Prophet ﷺ would end his rounds of circumambulation with it. He ﷺ would say between the Yemeni corner and the black stone: *Allahumma atina fid dunya hasanata, wa fil akhirati hasanata, wa qina adhab annar.* (**"O Allah! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the fire'**).

Allah alone grants success.

Hadeeth1468

وَعَنِ ابنِ مَسْعُودٍ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي

Supplications and Repentance, and Seeking Forgiveness, the Chapter of the Virtues of Supplicating with: O Lord, grant us good in this world, no: (4855).

أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعَفَافَ، وَالْغِنَى» رَوَاهُ مُسْلِمٌ .

'Abdullah bin Mas'ud ﷺ reported: The Prophet ﷺ used to supplicate: " Allahumma inni as'alukal-huda, wat-tuqa, wal-'afafa, wal-ghina (O Allah! I beseech You for guidance, piety, chastity and contentment)." [Muslim]

Commentary

After mentioning some relevant hadeeths about supplications, the author – may Allah shower blessings on him– cited the hadeeth of Ibn Mas'ood – may Allah be pleased with him - that the Prophet ﷺ would say: ***Allahumma innee as'alukal-hudaa wat-tuqaa wal-'afaafa wal-ghinaa*** **(O Allah! I beseech You for guidance, piety, chastity and contentment).**

The Prophet ﷺ would ask His Lord for these four things: "O Allah, I ask you for guidance". Guidance, which refers to beneficial knowledge, is of two types: the guidance of knowledge and the guidance of action, which some people classify as the guidance of intent and the guidance of attainment. So, a person is beseeching his Lord for these two matters whenever he asks Him for guidance; that is, he is asking Allah to teach him and aid him to act accordingly. This is included in the word of Allah, the Exalted, in Soorah Al–Faatihah:

﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ ﴾

"Guide us to the straight path." (Al-Faatihah: 6)

That is, guide us to goodness and aid us in implementing it. This is because people can be classified into four with regard to this matter:

The first: Allah has granted him knowledge and made it easy for him to implement it. This is the best of all the divisions.

The second: he is deprived of both knowledge and action.

The third: he is granted knowledge but deprived of action.

The fourth: he is granted action but deprived of knowledge.

The best is the one who has been granted both knowledge and action. This essence is captured in the supplication: *Allahumma-hdinee* (**O Allah guide me**) *or* ***"Guide us to the straight path"***.

As for piety, *Taqwaa*, it is a comprehensive word that encompasses implementing what Allah – the most High - has commanded and abstaining from what He has forbidden. It is taken from *Al-Wiqaayaah*, which means protection. You will not be protected from the punishment of Allah except you act upon His orders and abstain from His prohibitions.

"**...and chastity**" from illicit sexual relations. This includes all its forms: sight, touch, the private parts and hearing. This is because illegal sexual relation is one of the most detestable practice, we seek Allah with refuge. Allah – the most High - says:

﴿ وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً ﴾

"And come not near to unlawful sex for verily it is a Faahishah (i.e. a thing that transgresses its limit: a great sin)." (17:32)

It is inimical to character, lineage, the heart and religion.

As for contentment, the intent is freedom of want from the creature. This implies that one should be contented with what Allah has given him without considering what is in the hands of men regardless of the quantity that Allah bestowed on him. Contentment is an unfading treasure. Allah – the Most High – grants many people what is sufficient for them but you still find covetousness in their heart, and refuge is sought with Allah; they are always in need. When you ask Allah for contentment, it is a plea that Allah – the Mighty and Sublime - should make you independent of humans based on contentment, and grant you wealth to achieve that.

Therefore, a person is expected to employ these four supplications as the Prophet ﷺ would supplicate: *Allahumma innee as'alukal Hudaa wat-tuqaa wal-'afaafa wal-ghinaa* (O Allah, I beseech You for guidance, piety, chastity and contentment).

And Allah alone grants success.

Hadeeth1469

وَعَنْ طَارِقِ بنِ أَشْيَمَ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ، ﷺ، الصَّلاةَ، ثُمَّ أَمَرَهُ أَنْ يَدْعُوَ بِهؤُلاءِ الْكَلِمَاتِ: «اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَعَافِنِي، وَارْزُقْنِي» رَوَاهُ مسلمٌ .

Tariq bin Ashyam ﷺ reported: Whenever a man entered the fold of Islam, the Prophet ﷺ would show him how to perform Salat and then direct him to supplicate: " Allahumm-aghfir li, warhamni, wa-hdini, wa 'afini, warzuqni (O Allah! Forgive me, have mercy on me, guide me, guard me against harm and provide me with sustenance and salvation)." [Muslim]

Commentary

That author – may Allah shower blessings on him - reported on the authority of Taariq bin Ashyam – may be pleased with him - that whenever a man embraces Islam, the Prophet ﷺ would teach him how to perform *Salat*. This is because *Salat* is the most important pillar of Islam after the two testimonies of faith. The pillars of Islam are five: The testimony that none has the right to be worshipped in truth except Allah and Muhammad is His Messenger, establishment of Salat, payment of Zakat, fasting in Ramadan and pilgrimage at Allah's sanctified House.

The greatest pillar after testifying that none has the right to worship except Allah and Muhammad is His Messenger is the Salat. So, whenever a person enters the fold of Islam, the Prophet ﷺ would show him how to perform Salat and then direct him to supplicate with this statement: *Allahumma-agfir li wa-rhamni wa-hdini wa-'afini wa-rzuqni* (**"O Allah! Forgive me, have mercy on me, guide me, guard me against harm and provide me with sustenance and salvation"**).

"**O Allah! Forgive me**" that is, forgive me of my sins. When a disbeliever becomes a Muslim, Allah – the Mighty and Sublime – would forgive all his sins as He, the Exalted, said:

﴿ قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغۡفَرۡ لَهُم مَّا قَدۡ سَلَفَ ﴿٣٨﴾ ﴾

"Say to those who have disbelieved, if they cease from (disbelief) their past will be forgiven..." (Al-Anfaal 8:38).

Irrespective of that, seeking for forgiveness is expected after embracing Islam, he needs to seek for forgiveness. In fact, every Muslim needs to seek for forgiveness because no one is completely free from sins as reported in the hadeeth that: "**The best of those who commit sin are those who regularly repent.**"[1]

"**...have mercy on me**": that is, shower your mercy on me. Thus, there is salvation from evils, sins and punishments in seeking for forgiveness, and in seeking for mercy is achieving the desired things. This is because a person's affair will not be complete unless he is saved from the dreaded and attains the desired.

"**...guide me**": we have earlier explained that the meaning of guidance the guidance of knowledge and understanding and the guidance of attainment and rationality.

"**...guard me**" from every ailment. There are two types of diseases: Disease of the heart, as stated by Allah – the most High: "***In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease*" *(2:10)***, and physical ailment, which affects the limbs and body.

When you ask Allah – the Mighty and Sublime - for well-being, it entails safety from both forms of diseases. The disease of the heart is worse than the disease of the body. If one is patient over the disease of the body, and hopes for reward from Allah – the Mighty and Sublime, it becomes a source of upsurge in his ranks, obliteration of his sins,

1 Reported by At-Tirmidhee: The Book of Description of resurrection, heart softeners and self-discipline (2423); and Ibn Majah: The Book of Asceticism, the chapter on the mention of repentance (4241).

and the ailment ends with death. Death is the end of every living thing, there is no way out.

However, the disease of the heart – and refuge is sought with Allah – corrupts this world and the hereafter. If a heart is contaminated with doubt, associating partners with Allah, hypocrisy, hatred of what Allah has revealed and disdain for some of the intimate friends of Allah and others, such a person is a looser in this life and the hereafter.

Hence, it is important for you to bring to mind whenever you ask Allah – the Mighty and Sublime - for protection that you are asking Him for safety from the diseases of the heart and the body; and the diseases of the heart revolves around doubt, associating partners with Allah or base desires.

Similarly, the author – may Allah shower blessings on him – mentioned in the other version that a man asked the Prophet ﷺ for that which will benefit and suffice him. So, the Prophet ﷺ commanded him to supplicate with this expression: *Allahumma-ghfir li wa-rhamni wa-hdeenee wa-'afini wa-rzuqni* **(O Allah! Forgive me, on me, protect me, guide me and provide me with sustenance).**

"**...provide me with sustenance**" that is, provision which sustains the body such as food, drink, clothing, shelter and others, and the provision which sustains the mind such as beneficial knowledge and righteous deeds. This supplication encompasses both forms of sustenance. There are two types of provison: that which sustains the body and that which sustains the mind. So when one says, "**provide me...**", he is beseeching Allah for both forms.

As such, it is important that one adheres to these supplications which the Prophet ﷺ taught his Ummah and which he would quickly teach a new Muslim.

Allah alone, grants success.

Hadeeth1470

وَعَنْ عَبْدِ الله بنِ عَمْرِو بنِ الْعَاصِ، رَضِيَ الله عَنْهُمَا، قَالَ: قَالَ رَسُولُ

الله ﷺ: «اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ» رَوَاهُ مُسْلِمٌ .

'Abdullah bin 'Amr bin Al-'As ﷺ reported: The Messenger of Allah ﷺ supplicated: " Allahumma musarrifal-qulubi, sarrif qulubana 'ala ta'atika (O Allah! Controller of the hearts, direct our hearts to Your obedience)." [Muslim]

Commentary

This hadeeth of Abdullah bin 'Amr bin Al-'Aas (may Allah be pleased with him and his father) is one of the hadeeths quoted by the author – may Allah shower blessings on him – about supplication. He narrated that the Prophet ﷺ said: *"Allahumma Musarrifa Al-Quloob Sarrif Quloobanaa 'alaa Taa'atik"* (meaning: "O Allah! Controller of the hearts, direct our hearts on Your obedience). Hearts are in the hands of Allah, the Mighty and Sublime. Every heart of the children of Adam is between two of the fingers of the Most Merciful, and He turns them as He wills and whenever He wills. Hence, a person is required to always ask Allah – the most High - to make him firm and to direct his heart on His obedience.

The heart has been singled out because if it is sound, the whole body will be sound and if it is corrupted, the whole body will be corrupted. This has been authentically reported from the Prophet ﷺ when he said: **"Verily, there is a flesh in the body, if it is sound the whole body will be sound and if it is corrupted the whole body is corrupted".**[1]

And it may come to mind that his saying **"Direct our hearts on Your obedience"** should have been "to Your obedience," however his saying: **"...on Your obedience"** is more eloquent. That is, turn the heart on obedience and let it not fluctuate on the disobedience of Allah. This is because when the heart fluctuates on obedience, it

1 Reported by Al-Bukhaari, the Book of Eemaan, the Chapter of the One who abstains for his Deen, no: (50), and Muslim: the Book of Al-Musaaqaat, the Chapter of Doing what is permissible and leaving that which is Doubtful, no: (2996).

would be shifting from one form of obedience to another such as from the Salat to remembrance of Allah to giving charity to fasting to seeking of knowledge and to other acts of obedience. Hence, we should employ this supplication: *"Allahumma musarrifal quloob sarrif quloobanaa 'alaa taa'atik"* (O Allah! Controller of the hearts direct our hearts on Your obedience).

And Allah alone grants success.

Hadeeth1471

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «تَعَوَّذُوا بِالله مِنْ جَهْدِ الْبَلاَءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الأَعْدَاءِ» مُتَّفَقٌ عَلَيْهِ.

Abu Hurairah ﷺ reported: The Prophet ﷺ said, "Seek refuge in Allah against the turmoils, attacks of misfortunes, and evil of judgement and joys of the enemies." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – reported this hadeeth of Aboo Hurayrah – may Allah be pleased with him – under the Chapter of the Virtues of Supplication. The Prophet ﷺ said: **"Seek refuge with Allah against the turmoils, attacks of misfortunes, and evil of judgement and joys of the enemies."** The Prophet ﷺ instructed us to seek refuge from them.

Firstly, turmoil: that is, affliction that thwarts every effort. There are two forms of turmoil: that which affects the body such as sickness, and mental turmoil, when a person is afflicted with one who subsumes him with his tongue and as such, he spreads his evil and conceals his good and other similar acts. This is a form of turmoil which brings difficulty to the person. The difficulty in such cases may be worse to bear than the bodily affliction. So, one should seek Allah's refuge from all afflictions. As regard's the bodily affliction such as sicknesses of the organs, pains in the stomach, chest, head and neck and other parts, its

affair is apparent. These are examples of afflictions.

There may be a third category also; this is what Allah afflicts a servant with from great calamities:

﴿ وَمِنَ ٱلنَّاسِ مَن يَعۡبُدُ ٱللَّهَ عَلَىٰ حَرۡفٖۖ فَإِنۡ أَصَابَهُۥ خَيۡرٌ ٱطۡمَأَنَّ بِهِۦۖ وَإِنۡ أَصَابَتۡهُ فِتۡنَةٌ ٱنقَلَبَ عَلَىٰ وَجۡهِهِۦ ﴿١١﴾ ﴾

"And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face" (22:11)

And the refuge is with Allah. When good, comfort comes upon them, they are at ease, but when calamity befalls them in their religion or worldly affairs, they turn away and their faith becomes shaky. The slightest doubt that befalls him turns him away from the truth; you will find him impatient and he is angry with the decree and pre-ordination of Allah. Perhaps, some things that do not befit the Majesty of Allah – the Mighty and Sublime - may occur in his heart as a result of this calamity.

Secondly, "**...and from attacks of misfortune**" that is, you should seek refuge with Allah from occurrence of adversities, which is the opposite of happiness. Happiness can be achieved through righteous deeds and the cause of misfortune is evil deeds. So when you seek refuge with Allah from the attack of misfortune, it includes the supplication that you should not do evil deeds."

"**...and from evil of judgement**" This has two meanings:

The first meaning: to pass an evil judgement; and

The second meaning: that Allah should decree on a person that which will bring harm to him.

Thus, a person may judge based on his desires, rush issues, impatient and confused. So also is decree from Allah – the Mighty and Sublime; He may decree on a person, a pre-ordainment that will bring harm to him and cause him grief. So seek assistance with Allah

from evil decree.

"**...and from joys of the enemies**": The jurists have stated guidelines in recognizing an enemy. They said that anyone that is happy with the misfortune of a person or his joy grieves him is his enemy. So, anyone that is pleased with what hurts you or is put to worry by what makes you happy is your enemy. "**The joy of enemies**" means that the enemies should be happy for what has befallen you. There is no doubt that an enemy feels happy with every calamity that afflicts a person. Whatever good befalls the person makes him sad. So, you should seek refuge with Allah – the Mighty and Sublime - from malicious joy of your enemies.

The Prophet ﷺ instructed us to seek refuge from these four things. So, one should endeavor to comply with the commandment of the Prophet ﷺ and seek refuge with Allah from them and hopefully, Allah will respond to him.

Allah Alone grants success.

Hadeeth1472

وَعَنْهُ قَالَ: كَانَ رَسُولُ الله، ﷺ، يَقُولُ: «اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ» رَوَاهُ مسْلِمٌ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ used to say: " Allahumm-aslih li diniyalladhi huwa 'ismatu amri, wa aslih li dunyaya-llati fiha ma'ashi, wa aslih li akhirati-llati fiha ma'adi, waj'alil-hayata ziyadatan li fi kulli khair, waj'alil-mauta rahatan li min kulli sharrin (O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to

perform all types of good, and make death a comfort for me from every evil)." [Muslim]

Commentary

One of the hadeeths reported by the author – may Allah shower blessings on him – in the chapter of the virtues of supplication is this hadeeth of Aboo Hurayrah – may Allah be pleased with him. He narrated that the Prophet (ﷺ) used to say: *Allahumma as-slih li deeniyal-ladh huwa 'ismatu amri, wa aslih li dunyaaya llati fiha ma'aashi wa aslih li akhiratee llati fiha ma'adi, wa j'al al-hayaata ziyaadatan li fi kulli khair, wa j'al al-mawta raahatan li min kulli sharr* ("**O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil**).

So, he ﷺ started with religion by saying: *Allahumma Slihlee Deenee Alladhee huwa 'Ismatu 'Amree* (**O Allah, make my religion easy for me by virtue of which my affairs are protected**). That is, He should set it right by granting it sincerity and correctness. Religion is that with which one protects himself from evil and protects himself from enemies. This is because whenever a person enhances his religion, he will be protected from every evil.

Rectification in the religion can be achieved through sincerity to Allah and following the examples of the Prophet ﷺ. The religion of anyone who associates partners with Allah is not good. Likewise, the deeds of whoever observes Prayer, gives out charity, fasts, recites the Qur'aan, remembers Allah, seeks for knowledge or partake in Jihad to show-off are not valid and good, and they will be rejected. This is based on the saying of Allah – the most High - in a *Hadeeth Qudsee*: "**I am so Self Sufficient that I am in no need of having any partners. Thus whosoever does an action for the sake of someone else as well as Mine will have that action rejected by Me to him**

whom he associated with Me".[1] Similarly, there is no protection for an innovator as he is not secured from evil: rather, what he has fallen into is evil. The Prophet said: **"Every innovation is misguidance, and every misguidance is hell-fire."**[2]

If an innovator remembers Allah, praises Him and glorifies Him and prays in an unlegislated manner, his actions will be rejected. Satan may beautify an act of worship for a person until his heart becomes soft, full of awe, and he may even cry, but such action will not benefit him if it is an innovation. Rather it will be rejected. Do you not see the Christians who would come to the church, cry and show greater devotion even than some Muslims? Notwithstanding, this will not benefit them because they are upon misguidance.

Similar to this is the case of the people of innovation especially the *Soofees*. We see them engaging in a lot of remembrance of Allah, they remember Allah, cry with devotion and their hearts are soft. But all of these will not benefit them because they are not in compliance with the legislation of Allah. The Prophet ﷺ said: **"Whoever introduces anything in this affair of ours what is not part of it will be rejected."** And **"Whoever does an action that we have not asked anyone to do it, the action will be rejected."**[3] So **"O Allah! make my religion easy for me"** enhance it by making it sincere and correct.

His word, **"by virtue of which my affairs are protected"** means, that which I seek protection with from evil, trials and similar tribulations.

"Set right for me my world where my life exists": The world is the place one resides till death. Though it is not a permanent abode; where are those who have stayed in this world permanently? Where are the kings and their children? Where are the rich, poor, the archeologists, leaders? They have gone and passed into tales and you will also

1 Reported by Muslim: the Book of Ascetics and the Mind-Softeners, the Chapter of the one who joins partners with Allâh in his actions, no: (5300).

2 Reported by An-Nasaaee: the Book of the Prayer of the Two Eids, the Chapter of How to give the Sermon, no: (1590).

3 Reported by Al-Bukhaari: the Book of Reconciliation, the Chapter of When they agree upon what conforms with evil, the reconciliation is void, no: (2499), and Muslim: the Book of Legal Rulings, the Chapter of rejection of wrong rulings and newly-invented matters, no: (3242).

become tales one day.

A wise poet[1] said:

While one is in it as a source of information

Until he is considered as one of the tales.

He holds a lot of information at the moment: such and such happened, so and so died and so and so was born, but he will also become news. Today, we are talking about our scholars, colleagues, brothers and fathers in tales as if they never existed in this world, as if they were dreams. So also, you will become. The world is just a place to rest for a while, not a permanent abode. But if a person is granted success to attain righteousness in it and makes it beneficial to the Hereafter, how excellent it is! If it is the other way, such that he acts only for the sake of the world, and not for the Hereafter, then he has lost in this world and the Hereafter – and refuge is sought with Allah. Thus, the Prophet ﷺ said: "**where my life exists**" alone: a place where someone will reside and pass away.

"**Make good for me my Hereafter which is my resort to which I have to return**": The Hereafter is the final abode and there is no escape from it. Allah – Blessed is He and the most High - said:

﴿ قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾ ﴾

"Say (O Muhammad): (Yes) verily, those of old, and those of later time. All will surely be gathered together for appointed Meeting of a known Day." (56:49-50).

Allah will gather the first and the last; they will all be assembled on a single plain on the Day of Resurrection. Allah – the most High - said:

﴿ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ ٱلْآخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ ﴾

1 He is Aboo Al-Hasan At-Tahaanee

"That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term (already) fixed. (11:103-104).

For a term fixed (*Ma'dood*) and He did not say for a term extended (*Mamdood*). Rather, He – the Mighty and Sublime – said: *Ma'dood* (fixed). Everything will perish speedily except Him. This day is the *Ma'dood* of everyone. A wise poet said:

Every one born of a woman, even if his fitness lasts long

One day, he will be carried on a bier

Each and every one of us will be carried on a bier irrespective of how long we live in this world. In the alternative, we may be consumed by fire, die in a desert, eaten by a wild animal or drowned in the ocean and eaten by fishes; we do not know. The important point is that every person is heading towards the Hereafter, so he ﷺ said: "**Make good for me my Hereafter which is my resort to which I have to return.**" Goodness of the Hereafter is for Allah to save you from the punishment of the hell fire and admit you into Paradise.

We ask Allah to grant you and me goodness in the Hereafter.

"**And make my life prone to perform all types of good, and make death a comfort for me from every evil**". If a person is aided in this world, he will be increasing in goodness everyday; he will gain righteous deeds and will sense this himself. You will notice that he will be happy when he does righteous deeds and he will say:

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ ۖ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ﴿٤٣﴾ ﴾

"All the praises and thanks be to Allah, who has guided us to this and never could we have found guidance, were it not that Allah had guided us! (7:43).

He will be developing everyday: he will observe Prayer, praise Allah – the Most High, recite the Qur'aan, enjoin good and forbid evil, meet

his brother with a cheerful face and perform other numerous good deeds. Whenever a person grows and develops well in his life, the life is good. Hence, it is reported in a hadeeth: **"The best of you is one who has long life and is of good conduct."**[1]

"And make death a comfort for me from every evil." Death is the expiration of life. But the Prophet ﷺ prayed that Allah – Glorious is He and the most High - should make death a safety for him from all evils because no one knows what will afflict him in this world. One may stay in this world for a long time and end up deteriorating, and refuge is with Allah, and his religion becomes corrupted. He may stay in this world and witness great trials to the extent that he will say: Woe unto me! I wish my mother had not given birth to me! Woe unto me! I wish I had died before now and become something forgotten and out of sight. But the death that Allah decreed for him is a safety from all evils. Consequently, the Prophet ﷺ used to supplicate with his invocation: **and make death a comfort for me from every evil"**.

Therefore, O my brother, always say this invocation: *Allahumma as-slih li deeniyal-ladhi huwa 'ismatu amri, wa aslih li dunyaaya llati fiha ma'aashi wa aslih li akhiratee llati fiha ma'adi, wa j'al al-hayaata ziyaadatan li fi kulli khair, wa j'al al-mawta raahatan li min kulli sharri* (**"O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil**).

Hadeeth1473

وَعَنْ عَلِي، رَضِيَ الله عَنْهُ، قَالَ: قَالَ لِي رَسُولُ الله، ﷺ: «قُلْ: اللَّهُمَّ اهْدِنِي، وَسَدِّدْنِي». وَفِي رِوَايَةٍ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالسَّدَادَ»

1 Reported by Ahmad (5/40), and At-Tirmidhee: The Book of Ascetics, A chapter from it, no: (2252).

رَوَاهُ مسلمٌ .

'Ali ﷺ reported: The Messenger of Allah ﷺ said to me, "Recite: ' Allahumma-hdini wa saddidni (O Allah! Direct me to the Right Path and make me adhere to the Straight Path)." Another narration is: ' Allahumma inni as'aluk-alhuda was-sadad (I beg You for guidance and uprightness)." [Muslim]

Commentary

One of the hadeeths mentioned by the author- may Allah shower blessings on him - under the chapter on the virtues of supplication is the hadeeth of Alee bin Abee Taalib – may Allah be pleased with him. He narrated that the Prophet ﷺ ordered him to say: *Allahumma inni as-alukal-hudaa was-sadaad* (**O Allah I ask you for guidance and uprightness**)."

We have earlier discussed the meaning of guidance. As for correctness, it means a person being on the right path in his words, actions and belief, adhering to that which is correct and avoiding wrongs. Allah – the most High - said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا ٧٠ يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ ٧١﴾

"O you who believe! Keep your duty to Allah and fear Him, and say (always) the truth" that is, that which is right "He will direct you to do righteous good deeds and will forgive you your sins..." (33:70-71).

Qawlan Sadeedah means correctness in speech. Allah mentions two great benefits of an upright word: **The first**: Upright actions, and **the second**: forgiveness of sins. Therefore, a person should ask Allah for the contents of this supplication: *Allahumma inni as-alukal-hudaa was-sadaad* (**O Allah I ask you for guidance and uprightness**)." or *Allahumma-hdini wa saddidnee* (**O Allah! Direct me to the right path and make me adhere to the straight path**). And the meaning is the same.

Hadeeth1474

وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ الله، ﷺ: يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ، وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». وَفِي رِوَايَةٍ : وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ». رَوَاهُ مُسْلِمٌ.

Anas ﷺ reported: The Messenger of Allah ﷺ used to supplicate: " Allahumma inni a'udhu bika minal-ajzi wal-kasali, wal-jubni wal-harami, wal-bukhli, wa a'udhu bika min 'adhabil-qabri, wa a'udhu bika min fitnatil-mahya wal-mamat [O Allah! I seek refuge in You from helplessness (to do good), indolence, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials of life and death]." Another narration adds: " wa dala'id-daini wa ghalabatir-rijal (And from the burden of indebtedness and the tyranny of men)." [Muslim]

Commentary

This is one of the hadeeths mentioned by the author – may Allah shower blessings on him - under the chapter on the virtues of supplication from Anas bin Maalik – may Allah be pleased with him. He narrated that the Prophet ﷺ used to say: *Allahumma inni a'udhubika minal-'ajzi wal-kasal* (**O Allah, I seek refuge in You from helplessness (to do good) and indolence**). Helplessness is lack of ability while indolence is lack of will. This is because a person may be prevented from doing an action due to illness, old age or lack of volition or will. That is why the Prophet ﷺ used to seek refuge with Allah from helplessness and indolence.

Wa'audhubika minal jubn wal-harm wal-bukhl (**and I seek refuge in You from cowardice, senility and miserliness**). Cowardice is stinginess with one's life; that is, one is not brave and does not move

forth when he is required to do so. As for miserliness, it is stinginess with one's wealth; he is not willing to sacrifice it but withholds it even when it is obligatory to spend.

Wa'aoodhubika min dala' ad-dayn wa galabatir-rijaal (**and I seek refuge in You from the burden of indebtedness and the tyranny of men**). Debt is a source of worry during the day and sleeplessness during the night, refuge is with Allah. A person who is in debt will be filled with unrest and anxiety. However, there is a glad tiding for one who borrowed money from people with the intent to repay it; Allah – the Mighty and Sublime - will pay it for him. But if he borrows the money with the intent of squandering it, without intention of paying back, Allah will ruin him – and the refuge is with Allah.

So, if you owe people money as a result of loan, credit purchase or house rent and the like, and you wish to pay back, Allah – the most High - will pay it back on your behalf. It may either be in this world, by aiding you to repay it, or in the Hereafter. This is authentically reported from the Prophet ﷺ. But those who play with people's wealth, who borrow money and do not wish to pay back, but wish to squander it, Allah will ruin such people – and with Him is the refuge.

And from his supplications – may the peace and blessings of Allah be upon him – is *Allahumma inni a'udhubika minal-hamm wal-hazan* (**O Allah! I seek refuge with you from worry and grief**). Grief, *huzan*, is for that which had gone past and worry, h*amm*, is for that which will come in the future. If a man is in grief about the past and apprehensive of the future, his existence will be miserable. But if he is simply busy with his present and gets prepared for the future in the appropriate manner, this may give him comfort. So, the Messenger ﷺ would seek refuge with Allah from worry and grief.

You find many people worrying a great deal about the future in a manner that is uncalled for and as such, his existence becomes pathetic and drained. However, he finds the action easy when he gets to the point of action. Similarly, many people do not forget the past and so, they renew their grief on a regular basis and they become weary.

Hadeeth1475

وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ، رَضِيَ الله عَنْهُ، أَنَّهُ قَالَ لِرَسُولِ الله، ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي، قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنتَ، فَاغْفِر لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ» مُتَّفَقٌ عَلَيْهِ .

Abu Bakr As-Siddiq ﷺ reported: I requested the Messenger of Allah ﷺ to teach me a supplication which I could recite in my Salat (prayer). Thereupon he said, "Recite: ' Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh-dhunuba illa Anta, faghfir li maghfiratan min 'indika, warhamni, innaka Antal-Ghafur-ur-Rahim (O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate)." [Al-Bukhari and Muslim]

Commentary

The author- may Allah shower Blessing on him- cited the hadeeth of Aboo Bakr – may Allah shower blessings on him - that he requested the Prophet ﷺ for a supplication to recite in his Salat.

Now ponder, who is the enquirer and who is the one being questioned? The enquirer is Aboo Bakr, may Allah be pleased with him, and he is the most beloved person to the Messenger ﷺ. And the one being questioned is the Prophet ﷺ. So, the question is from a beloved to his beloved and as such, there is no doubt that the answer must necessarily be from the best of responses.

His saying: "That I could recite in my *Salat*" may imply during prostration or after the last *Tashhahud*. He ﷺ replied, say: *"Allahumma, inni zalamtu nafsi dhulman katheeran wala yaghfiru adh-dhunooba illaa anta faghfir lee maghfiratan min indika warhamnee innaka*

anta Al-Ghafoor Ar-Raheem (**O Allah, I have considerably wronged myself. There is none to forgive the sins but You. So, grant me pardon and have mercy on me. You are the Most-Forgiving and the Most Compassionate**).

This is a broad and beneficial supplication. *Allahumma inni zalamtu nafsi dhulman katheeran* (**O Allah, I have considerably wronged myself**). This is the servant's acknowledgement of wrongdoing, and it is one of the means of supplication. That is, a person should mention his condition to his Lord – the Mighty and Sublime – in the midst of supplication as Moosa - alayhis-salaam- did:

﴿ رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ ﴾

"My Lord I am in need of whatever good that you bestow on me" (28:24).

He sought nearness to Allah with his condition.

walaa yaghfiru adh-dhunooba illa anta (**There is none to forgive the sins but You**). This is praising Allah – the Mighty and Sublime- and confessing his powerlessness and that none can forgive sins beside Allah. This is as stated by Allah – the Mighty and Sublime:

﴿ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ ﴿١٣٥﴾ ﴾

"And none forgives sins except Allah" (3:135).

If the entire mankind were to gather in order to forgive you a single sin, they will not be able to do so because the one who can forgive is Allah – the Mighty and Sublime.

His saying: "*ighfir li maghfiratan min indika* (**So, grant me pardon**). He attached it to Allah because it is more profound and superior for the greatness of the gift is due to the greatness of the Giver.

"*warhamnee*" (**have mercy on me**) with regard to the future and grant me every good.

"*innaka anta al-Ghafoor-Raheem* (You are the Most-Forgiving and the Most Compassionate). This is a form of seeking nearness to Allah

– the Mighty and Sublime - with two related Names. He had earlier said: "*ighfirlee warhamnee*" (**grant me pardon and have mercy on me**) so the appropriate thing is: *"Innaka anta al-Ghafoor Ar-Raheem"* (**You are the Most-Forgiving and the Most Compassionate**). So, one is expected to recite this invocation in his Salat, either during prostration or after the last *Tashhahud*.

Allah alone grants success.

Hadeeth1476

وَعَنْ أَبِي مُوسَى، رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ، ﷺ، أَنَّهُ كَانَ يَدْعُو بِهذَا الدُّعَاءِ: «اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغفِر لِي جِدِّي وَهَزْلِي، وَخَطَئِي وَعَمْدِي، وَكُلُّ ذلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمقَدِّم، وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» مُتَّفَقٌ عَلَيه .

Abu Musa ﷺ *reported: The Prophet* ﷺ *used to supplicate: "Allahumm-aghfir li khati'ati, wajahli, wa israfi fi amri, wa ma Anta a'lamu bihi minni. Allahumm-aghfir li jiddi wa hazli, wa khata'i wa 'amdi, wa kullu dhalika 'indi. Allahumm-aghfir li ma qaddamtu wa ma akhkhartu, wa ma asrartu, wa ma a'lantu, wa ma Anta a'lamu bihi minni. Antal-Muqaddimu, wa Antal-Mu'akhkhiru; wa Anta 'ala kulli shai'in Qadir (O Allah! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allah! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. O Allah! Grant me pardon for those sins which I committed in the past and I may commit in future, which I committed in privacy or in public and all those sins of which You are better aware than me. You Alone can send whomever You*

will to Jannah , and You Alone can send whomever You will to Hell-fire and You are Omnipotent)." [Al-Bukhari and Muslim]

Hadeeth1477

وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ» رَوَاهُ مُسْلِمٌ .

'Aishah ﷺ reported: The Prophet ﷺ used to supplicate (in these words): " Allahumma inni audhu bika min sharri ma 'amiltu, wa min sharri ma lam a'mal (O Allah! I seek refuge in You from the evil of that which I have done and the evil of that which I have not done)." [Muslim]

Hadeeth1478

وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ الله، ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ؛ وَجَمِيعِ سَخَطِكَ» رَوَاهُ مُسْلِمٌ .

'Abdullah bin 'Umar ﷺ reported: The Messenger of Allah ﷺ used to supplicate thus: " Allahumma inni a'udhu bika min zawali ni'matika, wa tahawwuli 'afiyatika, wa fuja'ati niqmatika, wa jami'i sakhatika (O Allah! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You)." [Muslim]

Hadeeth1479

وَعَنْ زَيْدِ بنِ أَرْقَم، رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ الله، ﷺ، يَقُولُ:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلاَهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ، وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ، وَمِنْ دَعْوَةٍ لاَ يُسْتَجَابُ لَهَا» رَوَاهُ مُسْلِمٌ .

Zaid bin Arqam ﷺ reported: The Messenger of Allah ﷺ would supplicate: " Allahumma inni a'udhu bika minal-'ajzi wal-kasali, wal-bukhli wal-harami, wa 'adhabil-qabri. Allahumma ati nafsi taqwaha, wa zakkiha Anta khairu man zakkaha, Anta waliyyuha wa maulaha. Allahumma inni a'udhu bika min 'ilmin la yanfau', wa min qalbin la yakhsha'u, wa min nafsin la tashba'u, wa min da'watin la yustajabu laha' [O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered]." [Muslim]

Hadeeth1480

وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ الله، ﷺ، كَانَ يَقُولُ: اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ. فاغْفِرْ لي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ المُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لاَ إِله إِلاَّ أَنْتَ».

Ibn 'Abbas ﷺ reported: The Messenger of Allah ﷺ used to supplicate: " Allahumma laka aslamtu, wa bika amantu, wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khasamtu, wa

ilaika hakamtu. Faghfir li ma qaddamtu, wa ma akh-khartu, wa ma asrartu wa ma a'lantu, Antal-Muqaddimu, wa Antal-Mu'akhkhiru, la ilaha illa Anta (O Allah! to You I submit, in You I affirm my faith, in You I repose my trust, to You I turn in repentance and with Your Help I contend my adversaries and from You I seek judgement. O Allah! Grant me forgiveness for the faults which I made in past and those ones I may commit in the future, those which I committed secretly or openly. You Alone send whomever You will to Jannah , and You Alone send whomever You will to Hell-fire. There is none worthy of worship except You)." Another narration adds: " La hawla wa la quwwata illa billah (There is no strength to resist evil and no power to do good except through Allah)."

Commentary

The author – may Allah shower blessings on him – mentioned these many hadeeths under the chapter of the virtues of supplications and they include many expressions.

In one of such, the Prophet ﷺ asked Allah – the most High - to forgive him of his future and past sins. He said: *"Allahumma ighfir li ma qaddamtu wa maa akh-khartu wa maa asrartu, wa maa a'alantu wa maa Anta a'lamu bihi minnee."* (**O Allah! Forgive me my future sins and my previous sins, what I did in secret and open. You are better aware of my faults than myself**). A single sentence would suffice for this: *"Allahumma aghfir li dhanbee kullaha"* (**O Allah, forgive me all of my sins**).

Nevertheless, elaboration at the point of supplication is also desirous because it will make the person bring to mind all he has done; what he did in secret and open, what he knows and what he does not know. This is because his attachment to Allah, his love, fear and hope for Him will increase the longer he engages in supplicating to Allah. Consequently, the Prophet ﷺ would expound when beseeching his Lord – the Mighty and Sublime – for forgiveness of sins and similar acts.

Besides, the Prophet ﷺ would seek refuge from so many issues. He would seek refuge from the evil of sins and its harm, the punishment of the grave, and others from what you have heard in these hadeeths. One should endeavor to write out these supplications from this book, and one should employ them in the remembrance of Allah – the most High - and supplication until one derives benefit. The act of reading them from the book is good and not blameworthy; however, it is better for you to write them out from this book and memorise them. This way, it would not vanish from your hearts, then you could invoke Allah, the Exalted, with them.

Allah alone grants success.

HADEETHS 1481

وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَدْعُو بِهؤُلاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَمِنْ شَرِّ الْغِنَى وَالْفَقْرِ» رَوَاهُ أَبُو دَاوِدَ ، والتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهذَا لَفْظُ أَبِي داودَ.

'Aishah ﷺ reported: The Prophet ﷺ used to supplicate: " Allahumma inni a'udhu bika min fitnatin-nari, wa 'adhabin-nari, wa min sharril-ghina wal-faqri (O Allah! I seek refuge in You from the trials and the torment of the Fire and from the evils of wealth and poverty)." [Abu Dawud and At-Tirmidhi]

Hadeeth1482

وَعَنْ زِيَادِ بنِ عِلاَقَةَ عَنْ عَمِّهِ، وَهُوَ قُطبَةُ بنُ مَالِكٍ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ النَّبِيُّ، ﷺ، يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الأَخْلاَقِ، وَالأَعْمَالِ، وَالأَهْوَاءِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ziyad bin 'Ilaqah reported: My uncle Qutbah bin Malik ﷺ said that the Prophet ﷺ used to supplicate: " Allahumma inni a'udhu bika min munkaratil-akhlaqi, wal-a'mali, wal-ahwa'i (O Allah! I seek refuge in You from undesirable manners, deeds, and aspirations)." [At-Tirmidhi]

Hadeeth1483

وَعَنْ شَكَلِ بنِ حُمَيْدٍ، رَضِيَ الله عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ الله!، عَلِّمْنِي دُعَاءً. قَالَ: «قُل: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِيِّي» رَوَاهُ أَبُو دَاودَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Shakal bin Humaid ﷺ reported: I asked: "O Messenger of Allah, teach me a prayer." He ﷺ said, "Say: Allahumma inni a'udhu bika min sharri sam'i, wa min sharri basari, wa min sharri lisani, wa min sharri qalbi, wa min sharri maniyyi (O Allah! I seek refuge in You from the evils of my hearing, the evils of my seeing, the evils of my tongue; the evils of my heart and the evils of passions)." [Abu Dawud and At-Tirmidhi]

Hadeeth1484

وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُذَامِ، وَسَيِّيءِ الأَسْقَامِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Anas ﷺ reported: The Prophet ﷺ used to supplicate: " Allahumma inni a'udhu bika minal-barasi, wal-jununi, wal-judhami, wa sayyi'il-asqami' (O Allah! I seek refuge in You from leucoderma, insanity, leprosy and evil diseases)." [Abu Dawud]

Hadeeth1485

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ الله، ﷺ، يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ، فَإِنَّهُ بِئْسَ الضَّجِيعُ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ، فَإِنَّهَا بِئْستِ الْبِطَانَةُ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ used to supplicate: " Allahumma inni a'udhu bika minal-ju'i, fa-innahu bi'sad-daji'u; wa a'udhu bika minal-khiyanati, fa-innaha bi'satil-bitanah ' [O Allah! I seek refuge in You from hunger; surely, it is the worst companion. And I seek refuge in You from treachery; surely, it is a bad inner trait]." [Abu Dawud]

Hadeeth1486

وَعَنْ عَلِيٍّ، رَضِيَ الله عَنْهُ، أَنَّ مُكَاتَبًا جَاءَهُ، فَقَالَ: إِنِّي عَجِزْتُ عَنْ كِتَابَتِي فَأَعِنِّي. قَالَ: أَلا أُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيهِنَّ رَسُولُ الله، ﷺ، لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ دَيْنًا أَدَّاهُ الله عَنْكَ؟ قُلْ: «اللَّهُمَّ اكْفِنِي بِحَلالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّن سِوَاكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

'Ali ﷺ reported: A slave who had made a contract with his master to pay for his freedom, came to me and said: "I am unable to fulfill my obligation, so help me." He said to him: "Shall I not teach you a supplication which the Messenger of Allah ﷺ taught me? It will surely prove so effective that if you have a debt as large as a huge mountain, Allah will surely pay it for you. Say: ' Allahumm-akfini bihalalika 'an haramika, wa aghnini bifadlika 'amman siwaka (O Allah! Grant me enough of what You make lawful so that I may dispense with what You make unlawful, and enable me by Your

Grace to dispense with all but You)." *[At-Tirmidhi]*

Commentary

This set of hadeeths are among the invocations that the Prophet ﷺ usually recite.

One of them stated that the Prophet ﷺ would seek refuge with Allah from evil conducts and actions, desires and ailments, or sickness, as contained in another version.

"**Undesirable deeds**" refer to sins while "**undesirable manners**" refer to bad relationship with people.

"**and desires**" everyone would have desires. Among men are some whose desire is in line with what the Prophet ﷺ brought and some who follow their heart desires.

"**and ailments**" that is, sickness. It is also one of those things one should seek refuge from with Allah. When Allah protects him from that, he attains a lot of good.

Also, he ﷺ would seek refuge with Allah from leukoderma, insanity, leprosy and evil diseases. These are all examples of disease of the body and senses.

Leprosy is a disease that afflicts human limbs. Although, it usually starts from the limbs, it could spread to afflict other body parts– we ask Allah for well-being. Thus, scholars say it is not permissible for people with leprosy to mix with people. It is duty bound on the ruler to place them in a restricted area; this is known today among people as quarantine or lepers' colony. This is because leprosy is one the most horrible type of contagious diseases as it travels like wind, we ask Allah for well-being.

"**and evil diseases**" It includes all bad ailments as well as what is known today as cancer, we ask Allah for wellbeing. Indeed, cancer is one of the worst ailments. It is important for one to adhere to the like of these hadeeths, and imitate the Prophet ﷺ regarding them.

The Prophet ﷺ used to seek refuge from hunger, and he said, "**It is**

the worst companion". And he would seek refuge from "**treachery; surely, it is a bad inner trait.**" Therefore, it is necessary for one to extract these hadeeths from this book into dedicated notes in order to memorise them bit by bit.

Allah Alone grants success.

Hadeeth1487

وَعَنْ عِمْرَانَ بنِ الْحُصَيْنِ، رَضِيَ الله عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ عَلَّمَ أَبَاهُ حُصَيْنًا كَلِمَتَيْنِ يَدْعُو بِهِمَا: «اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِذْنِي مِنْ شَرِّ نَفْسِي» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

'Imran bin Husain ﷺ reported: The Prophet ﷺ taught my father two statements to recite in his Du'a . These are: " Allahumma al-himni rushdi, wa a'idhni min sharri nafsi (O Allah! Inspire in me guidance and deliver me from the evils within myself)." [At-Tirmidhi]

Hadeeth1488

وَعَنْ أَبِي الْفَضْلِ الْعَبَّاسِ بنِ عَبْدِ الْمُطَّلِبِ، رَضِيَ الله عَنْهُ، قَالَ: قُلْتُ يَا رَسُولَ الله! عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللهَ تَعَالَى، قَالَ: «سَلُوا الله الْعَافِيَةَ» فَمَكَثْتُ أَيَّامًا، ثُمَّ جِئْتُ فَقُلْتُ: يَا رَسُولَ الله! عَلِّمْنِي شَيْئًا أَسْأَلُهُ الله تَعَالَى، قَالَ لِي: «يَا عَبَّاسُ! يَا عَمَّ رَسُولِ الله، سَلُوا الله! الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abul-Fadl Al-'Abbas bin 'Abdul-Muttalib ﷺ reported: I asked the Messenger of Allah ﷺ to teach me a supplication. He said, "Beg Allah for safety (from all evils in this world and in the Hereafter)." I waited for some days and then I went to him again and asked

him: "O Messenger of Allah Teach me to supplicate something from Allah." He said to me, "O Al-'Abbas, the uncle of Messenger of Allah! Beseech Allah to give you safety (Al-Afiyah) in this life and in the Hereafter." [At-Tirmidhi]

Hadeeth1489

وَعَنْ شَهْرِ بْنِ حَوشَبٍ قَالَ: قُلْتُ لِأُمِّ سَلَمَةَ، رَضِيَ الله عَنْهَا، يَا أُمَّ الْمُؤْمِنِينَ! مَا كَانَ أَكْثَرُ دُعَاءِ رَسُولِ الله، ﷺ، إِذَا كَانَ عِنْدَكِ؟ قَالَتْ: كَانَ أَكْثَرُ دُعَائِهِ: «يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Shahr bin Haushab reported: I asked Umm Salamah ﵂, "O Mother of the Believers! Which supplication did the Messenger of Allah ﷺ make frequently when he was in your house?" She said: "He supplicated frequently: ' Ya muqallibal-qulubi, thabbit qalbi 'ala dinika (O Controller of the hearts make my heart steadfast in Your religion)." [At-Tirmidhi]

Hadeeth1490

وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله ﷺ: «كَانَ مِنْ دُعَاءِ دَاوُدَ، عليه السلام: «اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ؛ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي، وَأَهْلِي، وَمِنَ الْمَاءِ الْبَارِدِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abud-Darda' ﵁ reported: The Messenger of Allah ﷺ said, "One of Prophet Dawud's supplications was: ' Allahumma inni as'aluka hubbaka, wa hubba man yuhibbuka, wal-'amalalladhi yuballighuni hubbaka. Allahumm-aj'al hubbaka ahabba ilayya min nafsi, wa ahli, wa minal-ma'il-barid (O Allah! I ask You for

Your Love, the love of those who love You, and deeds which will cause me to attain Your Love. O Allah! Make Your Love dearer to me than myself, my family and the cold water).'" [At-Tirmidhi]

Hadeeth1491

وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ «أَلِظُّوا بِيَاذَا الْجَلاَلِ وَالإِكْرَامِ» رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ النَّسَائِيُّ مِن رِوَايَةِ رَبِيعَةَ بنِ عَامِرٍ الصَّحَابِيِّ، قَالَ الْحَاكِمُ: حَدِيثٌ صَحِيحُ الإِسْنَادِ.

Anas ﷺ reported: The Messenger of Allah ﷺ said, "Recite frequently: ' Ya Dhal-Jalali wal-Ikram ! (O You, Possessor of glory and honour).'" [At-Tirmidhi]

Hadeeth1492

وَعَنْ أَبِي أُمَامَةَ، رَضِيَ الله عَنْهُ قَالَ: دَعَا رَسُولُ الله، ﷺ، بِدُعَاءٍ كَثِيرٍ، لَمْ نَحْفَظْ مِنْهُ شَيْئًا؛ قُلْنَا: يَا رَسُولَ الله! دَعَوْتَ بِدُعَاءٍ كَثِيرٍ لَم نَحْفَظْ مِنْهُ شَيْئًا؛ فَقَالَ: «أَلاَ أَدُلُّكُم عَلَى مَا يَجْمَعُ ذلِكَ كُلَّهُ؟ تَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ، ﷺ؛ وَأَعُوذُ بِكَ مِن شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ، ﷺ؛ وَأَنْتَ الْمُسْتَعَانُ، وَعَلَيْكَ الْبَلاَغُ؛ وَلا حَوْلَ وَلا قُوَّةَ إِلاَّ بِالله» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Umamah ﷺ reported: The Messenger of Allah ﷺ made many supplications which we did not memorize. We said to him: "O Messenger of Allah! You have made many supplications of which we do not remember anything." He said, "Shall I tell you a comprehensive prayer? Say: ' Allahumma inni as'aluka min khairi ma sa'alaka minhu nabiyyuka Muhammadun. Wa 'a'udhu bika min sharri mas-ta'adha minhu nabiyyuka

Muhammadun. Wa Antal-Musta'anu, wa 'alaikal-balaghu, wa la hawla wa la quwwata illa billah (O Allah, I beg to You the good which Your Prophet Muhammad ﷺ begged of You; and I seek refuge in You from the evil where from Your Prophet Muhammad ﷺ sought refuge. You are the One from Whom help is sought and Your is the responsibility to communicate (the truth). There is no power or strength except with Allah the Exalted, the Great.'" [At-Tirmidhi]

Hadeeth1493

وَعَنِ ابْنِ مَسْعُودٍ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ الله، ﷺ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالسَّلامَةَ مِنْ كُلِّ إِثْمٍ، وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ» رَوَاهُ الْحَاكِمُ أَبُو عَبْدِ الله، وَقَالَ: حَدِيثٌ صَحِيحٌ عَلَى شَرط مسلِمٍ.

Ibn Mas'ud ﷺ reported: One of the supplications of the Messenger of Allah ﷺ was: " Allahumma inni as'aluka mujibati rahmatika, wa 'aza'ima maghfiratika, was-salamata min kulli ithmin, wal-ghanimata min kulli birrin, wal-fawza bil-jannati, wannajata mina-nar (O Allah! I beg You for that which incites Your Mercy and the means of Your forgiveness, safety from every sin, the benefit from every good deed, success in attaining Jannah and deliverance from Fire)." [Al-Hakim]

Commentary

These hadeeths explain the virtue of supplication which the Prophet ﷺ used to recite and direct people to recite.

Among them is the hadeeth of Imraan bin Hussain (may Allah be pleased with him) that the Prophet ﷺ used to say: *"Allahumma al-himni rushdi, wa a'idhni, min sharri nafsi* (**O Allah! Inspire in me guidance**

and deliver me from the evils within myself) and in another report, "*wa qinee sharr nafsee* (**And save me from the evil of my soul**). The meaning of *al-himni rushdi* is, make me attain guidance. Guidance is the opposite of wrongdoing, which encompasses sin, evil and corruption. When a person attains guidance, he becomes successful. This is the goal of the believers, and Allah said about them:

﴿ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ﴿٧﴾ ﴾

"But Allah has endeared the faith to you and beautified it in your hearts and has made disbelief, wickedness and disobedience (to Allah and His Messenger) hateful to you. Such are they who are the rightly guided." (49:7)

This is guidance.

Likewise, al-Abbass (may Allah be pleased with him) asked the Prophet ﷺ to teach him a supplication, he replied: *"Allahumma inni as'aluka al-'aafiyah* (**O Allah! I ask you for safety**). Then he came to him after some days to ask him again, and the Prophet ﷺ told him to say: "*Allahumma inni as-aluka al-aafiyah fee dunyaa wal-aakhirah* (**O Allah! I ask you for safety in this life and the Hereafter**). This refers to safety from every evil. When Allah– the Mighty and Sublime - grants you safety from all evils such as evils of the body, heart, desires and others, then you are in a good condition.

Also, the Prophet used to frequently say: *"Allahumma yaa Muqqaliba al-quloob thabbit qalbee alaa diinika* (**O Controller of the hearts make my heart steadfast in Your religion**). And it has been earlier mentioned that he ﷺ used to supplicate with a similar supplication. It is: *"Allahumma yaa Musariffa al-quloob thabbit qalbi alaa taa'atika* (**O Allah, the Changer of the hearts direct our hearts to Your obedience**). So it becomes better when you combine the two and say: *"Allahumma yaa Muqqaliba al-quloob thabbit qalbee alaa diinika,*

Allahumma yaa Musariffa al-quloob thabbit qalbee alaa taa'atika" (**O Controller of the hearts make my heart steadfast in Your religion, O Allah, the Changer of the hearts direct our hearts to Your obedience**).

One of such supplication is reported from Dawud (عليه السلام): *"Allahumma inni as'aluka hubbaka wa hubba man yuhibbuka wal amalalladhi yuqarribuni ilaa hubbik* (**O Allah! I ask You for Your Love and the love of those who love You, and make me attain deeds that will make me closer to Your love**). This is also one of the important supplications. When Allah– the Mighty and Sublime - loves you and you love those whom Allah loves, you will be among the intimate friends of Allah– the Mighty and Sublime. So also is when you love those actions that Allah loves. This is also one of the supplications one should stick to. Verily the love of Allah is the goal as stated by Allah:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ ﴿٣١﴾ ﴾

"Say (O Muhammad to mankind): If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and Sunnah). Allah will love you and forgive you your sins." (3:31)

So also is the supplication: *Allahumma inni as'aluka al-'azeemah alaar-rushd was-salaamah min kulli ithm wal-ghaneemah min kulli Birr, wa as'aluka al-fawz bil jannah wan-najaah minanaar* (**O Allah! I ask You for strength in all guidance and safety from all sins, and benefit from all favour; I ask You success with the Paradise and safety from the Hell**) and among other supplications mentioned by the author (may Allah shower blessings on him).

We have earlier explained that it would be better if you write out and read these hadeeths. This is because for one to memorize them in the course of this lesson may be tedious. However, it would be easier if one takes them and memorize them in piecemeal.

Allah alone grants success.

Chapter 251: the excellence of supplicating in one's absence

Commentary

The author and great scholar of hadeeth, Imam Nawawee, said (may Allah shower blessings on him): The Excellence of Supplicating in One's Absence, that is, your supplication for your brother in his absence. This is because supplicating for one's brother in his absence indicates a clear sign of the sincerity of faith. The Prophet ﷺ said: "None of you truly believes until he loves for his brother what he loves for himself"(1). So, when you supplicate for your brother in his absence without a request from him, this would be an evidence of your love for him. It also demonstrates that you love for him that which you love for yourself of good.

Then, the author (may Allah shower blessings on him) brought three verses as evidence from the Book of Allah – the Mighty and Sublime. One of them is the statement of Allah:

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ ١٠﴾

"And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in faith". (59: 10)

These are the third of the three categories that Allah – the Mighty and Sublime - mentioned:

﴿لِلۡفُقَرَآءِ ٱلۡمُهَٰجِرِينَ ٱلَّذِينَ أُخۡرِجُواْ مِن دِيَٰرِهِمۡ وَأَمۡوَٰلِهِمۡ يَبۡتَغُونَ فَضۡلٗا مِّنَ ٱللَّهِ وَرِضۡوَٰنٗا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓۚ أُوْلَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ٨﴾

"(And there is also a share in this booty) for the poor emigrants who were expelled from their homes and there property, seeking Bounties from Allah and to please Him, and helping Allah (i.e.

1 Reported by Muslim: The Book of Remembrance of Allah, Supplication, Repentance and Seeking forgiveness, chapter on the excellence of praying for the Muslims in their absence (4912).

helping His religion) and His Messenger (Muhammad). Such as indeed the truthful (to what they say)". (59: 8).

Allah – the Mighty and Sublime - thus described them with migration and support.

The second category:

﴿ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾ ﴾

"(And it is also for) those who, before them, had homes (in Madinah) and adopted Faith, love those who emigrate to them, and have no jealousy un their breasts for that which they have been given from the booty of Banu An-Nadir) and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are the successful.'(59:9).

These are the Ansaar, the helpers of Madinah.

The third category:

﴿ وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾ ﴾

"And those who came after them say: O Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. O Lord! You are indeed full of kindness, Most Merciful." (59:10).

These supplications are for their brethren in their absence.

The second verse is His statement– the Mighty and Sublime:

"Ask forgiveness of your sins and for the believing men and women."

Allah– the Mighty and Sublime - instructed His Prophet ﷺ to seek forgiveness for his sins, and for the believing men and women.

There are several hadeeths about the Prophet ﷺ seeking for forgiveness. We also know that he used to ask for forgiveness for the believers because he ﷺ was commanded to do so. The meaning of "wastaghfir li dhanbik (ask forgiveness of your sins)." That is, seek for forgiveness from Allah – the Mighty and Sublime - that He should forgive you of your sins. And Maghfirah is concealment of sins and overlooking them. This is what illustrates the etymology of the word. It is derived from the word Al-Mighfar, that is helmet, which is a shield worn during battles to cover and protect the head from arrows.

As regards the third verse, Allah – the Mighty and Sublime – said about Ibrahim:

﴿ رَبَّنَا ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِلۡمُؤۡمِنِينَ يَوۡمَ يَقُومُ ٱلۡحِسَابُ ﴿٤١﴾ ﴾

"Our Lord! Forgive me and my parents and all the believers on the day when the reckoning will be established". (14:41).

His statement, "And the believers" is a supplication for the believers in their absence.

Therefore, supplication for the believers in their absence is the way and methodology of the Messengers, may Allah extol the mentioning of them all and may He bestow peace on them.

Another evidence is that we do pray for our brothers in our Salat in their absence: As-salaamu alaynaa wa alaa 'ibaadi llahi as-saaliheen (And peace on us and on the righteous slaves of Allah). The Prophet ﷺ said about this supplication: "When you say this you have said Salaam to every righteous servant in the heaven and the earth"(1). So if you say: As-salaamu alayna wa alaa ibaadillahi as-saaliheen, it is a supplication for your brethren in their absence.

Hadeeth 1494

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ رَسُولَ الله، ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ

1 Reported by Al-Bukhaari: The Book of Jumuah, chapter on the one who supplicate for others in their absence in Salat (1127).

مُسْلِمٍ يَدْعُو لأَخِيهِ بِظَهْرِ الْغَيْبِ إِلاَّ قَالَ الْمَلَكُ وَلَكَ بِمِثْلٍ» رَوَاهُ مُسْلِم .

Abud-Darda' ﷺ reported: I heard the Messenger of Allah ﷺ saying, "Whenever a Muslim supplicates for his (Muslim) brother in his absence, the angels say: 'May the same be for you too'." [Muslim]

Commentary

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Abu Dar'daa (may Allah be pleased with him) that whenever a person supplicates for his (Muslim) brother in his absence, an angel will say: 'Aameen and may the same be with you too.' The angel will say Aameen to your supplication when you ask Allah for your brother in his absence, and he will say, 'May the same be with you too.' This shows the excellence of this act.

This however is for someone who has not asked you to supplicate for him. But whoever requests from you that you should supplicate for him and you do so it will be as if he is present; as if he can hear your word because he is the one who has requested for that from you. But if you supplicate for him in his absence without his request, this is what contains reward and virtue.

Allah alone grants success.

Chapter 252: some verdicts pertaining to supplications

Hadeeth1496

عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ، فَقَالَ لِفَاعِلِهِ: جَزَاكَ الله خَيْرًا، فَقَدْ أَبلَغَ فِي الثَّنَاءِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Usamah bin Zaid ﷺ reported: The Messenger of Allah ﷺ said, "He

who is favoured by another and says to his benefactor: ' Jazak-Allah khairan (may Allah reward you well)' indeed praised (the benefactor) satisfactorily." [At-Tirmidhi]

Commentary

These are miscellaneous issues relating to supplications. Firstly, Usaamah bin Zayd (may Allah be pleased with both) reported that the Prophet ﷺ said: **'He who is favoured by another and says to his benefactor: *'Jazak-Allahu Khayran* (May Allah reward you with good)' has indeed praised (the benefactor) satisfactorily'.** If a person benefits you with money, assistance, knowledge or other things, the Prophet ﷺ has instructed you to compensate him. He said ﷺ: **"Whoever does good to you, compensate him."**[1]

Compensation is relative. Some people's compensation may be the equivalent to what they give you or even more. Some people's compensation may be that you supplicate for them and they will not be pleased that you should compensate them with money. Hence, if a very rich person, who holds high status among his people, gives you something and you give him the like of what he has given you in return, he will consider it as a blemish to his status. You should rather supplicate for such person. **"If you do not have what you will compensate him with, then supplicate for him until you will be seen as having compensated him."** Among that is that you say to him: *"Jazaak-Allahu Khayran"* (May Allah reward you with good). When someone gives you something or benefits you with something, you should say to the person *"Jazaaka-Allahu Khayran"*. (When you do so,) you have made full compensation. This is because if Allah – the Mighty and Sublime - rewards him with good, this will give him happiness in this world and the next.

1 Reported by Aboo Dawood in the Book of Zakat, under the Chapter of Giving Who Has Asked by Allah, no: (1424) .

Hadeeth1497

وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لاَ تَدْعُوا عَلَى أَنْفُسِكُمْ؛ وَلاَ تَدْعُوا عَلَى أَوْلاَدِكُمْ، وَلاَ تَدْعُوا عَلَى أَمْوَالِكُمْ، لاَ تُوَافِقُوا مِنَ الله سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ، فَيَسْتَجِيبَ لَكُمْ» رَوَاهُ مسلم .

Jabir ﷺ reported: The Messenger of Allah ﷺ said, "Do not invoke curses on yourself or on your children or on your possessions lest you should happen to do it at a moment when the supplications are accepted, and your prayer might be granted." [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned the *hadeeth* of Jabir (may Allah be pleased with him) that the Prophet ﷺ said: **"Do not invoke curses on yourself or on your children or on your possession."** This is because the act may coincide with the time of acceptance and it would be granted. This occurs mostly at the time of anger. When a person is angry, he may curse himself or his child by saying: 'Woe of Allah unto you', 'May Allah reward you with evil...' and similar statements. Indeed, some people would curse their children, family, wives, sisters or even their mothers at the time of anger, refuge is with Allah.

Also, some others would curse their property by saying: 'May Allah not bless this car or this house, bed and the like.' The Prophet ﷺ has prohibited supplicating against anything. This is because it may coincide with the time of acceptance of supplication and when it coincides with it, it would be granted. A person may say to his child: 'Come, may Allah destroy you, why did you do this?' 'May Allah not grant you success'; 'May Allah not make you achieve profit'; 'May Allah not rectify you'. All these statements are prohibited and not permissible because it may coincide with the time of acceptance.

So also is the property that causes you difficulty, be it a car or an

activity in the house, you should not supplicate against them. You should rather say: 'O Allah make the affair easy', 'O Allah bring ease,' until the affair becomes easy and relaxed.

Allah alone grants success.

Hadeeth1498

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله، ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "A slave becomes nearest to his Rubb when he is in prostration. So increase supplications in prostrations." [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned the hadeeth of Aboo Hurayrah (may Allah be pleased with him). It is stated therein that the Prophet ﷺ said: **"A slave is nearest to his Lord when he is in prostration, so multiply your supplications in prostrations."**

When a person supplicates to Allah – the Mighty and Sublime, he is closer to Allah and Allah – the Mighty and Sublime - is also closer to him. Allah – the Mighty and Sublime - has said:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴿١٨٦﴾ ﴾

"And when My slaves ask you concerning Me, then (answer them), I am indeed near. I respond to the invocation of the supplicant when he calls on Me." (2:186)

A person is closest to his Lord when he is in the state of prostration because this position entails complete submission to Allah – the

Mighty and Sublime. You are putting the noblest and highest part of your body on the ground, the place meant for the feet, out of respect to your Lord. Thus Allah – the Mighty and Sublime - will be closer to you in this position, and so will you be to your Lord. Therefore, make a lot of supplications during prostration, be it in a compulsory prayer or a supererogatory prayer. The points of supplication may be matters of this world or the next, they are all good. Supplication itself is an act of worship. Hence, there is no blame on you if you ask Allah for increase in wealth, a beautiful house, a comfortable car and similar matters even if it were in a compulsory prayer. It has come in a hadeeth that, **"One of you should ask his Lord even for the lace of his shoe**[1]**."**

The lace of a shoe is a trivial thing. Notwithstanding, you should ask Allah for everything because anything you ask Him is a worship of Him – the Mighty and Sublime. You should also know that you will always gain in all circumstances when you ask Allah. This is because it is either He – the Mighty and Sublime - gives you what you request, prevents a greater evil from touching you or He – the Mighty and Sublime - stores it for you to be rewarded on the Day of Resurrection. Whoever invokes Allah – the Mighty and Sublime - will not be disappointed.

Thus, you should increase your supplication, seeking forgiveness and repentance from Allah. The Messenger ﷺ has indeed said: **"Sometimes I perceive a veil over my heart and I would supplicate to Allah for forgiveness and turn to Him in repentance hundred times a day."**[2] He ﷺ is the one whose future and past sins had been forgiven; however, he ﷺ would still seek forgiveness from Allah and turn to Him in repentance hundred times a day. You should not be negligent of this in a day; it is a simple activity. If you say, '*Astaghfirullaah wa atoobu Ilayhi* (I seek Allah's forgiveness and I turn to Him in repentance)', you will be able to recite it hundred times in ten minutes or less. The matter is simple and with it, you will acquire a lot of goodness and you

1 Reported by At-Tirmidhee in the Book of Supplications, Chapter of Asking for Needs No Matter How Small, no: (3536).

2 Reported by Muslim, the Book of Remembrance, supplications, Repentance and Seeking for Forgiveness, Chapter of Seeking for Forgiveness (4870).

will be emulating the Prophet ﷺ.

Allah alone grants success.

Hadeeth1499

وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ: يَقُولُ: قَدْ دَعَوْتُ رَبِّي، فَلَمْ يُسْتَجَبْ لِي» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ, "The supplication of every one of you will be granted if he does not get impatient and say (for example): 'I supplicated my Rubb but my prayer has not been granted'." [Al-Bukhari and Muslim]

Commentary

The author cited this hadeeth under the Chapter on different verdicts pertaining to supplication. He reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: **"The supplication of any of you will be granted if he is not impatient"**. That is, a person is likely to have his supplication accepted by Allah – the Mighty and Sublime - if he is not hasty. The meaning of *al-'Ajalah* (haste) as explained by the Prophet ﷺ is for a person to say: **"I have supplicated again and again but my prayer was not granted, or none has granted it"**. Then he gets tired and abandons supplication. This is from the ignorance of the person. This is because Allah – the Mighty and Sublime - has not prevented your request except for a wisdom or due to a barrier to the acceptance of your supplication. However, when you invoke Allah – the Mighty and Sublime, you should do so in a way that your hope is above your despair until Allah – the Mighty and Sublime - fulfils what you desire.

Then if Allah gives you what you have requested, and this is what is desired. And if you are not given what you have requested, a greater calamity will be averted from you while you do not know or He may keep it for you till the Day of Resurrection. You should not be

depressed or weary; rather, carry on and supplicate. Is supplication not an act of worship? Then why don't you do much of it? We ask Allah to make us and you attain that which He loves and that which He is pleased with.

Hadeeth1500

وَعَنْ أَبِي أُمَامَةَ رَضِيَ الله عَنْهُ قَالَ: قِيلَ لِرَسُولِ الله ﷺ: أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: «جَوْفَ اللَّيْلِ الآخِرِ وَدُبُرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Umamah ﷺ reported: The Messenger of Allah ﷺ was asked: "At what time does the supplication find the greatest response?" He replied, "A supplication made during the middle of the last part of the night and after the conclusion of the obligatory prayers." [At-Tirmidhi]

Hadeeth1501

وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَا عَلَى الأَرْضِ مُسْلِمٌ يَدْعُو الله تَعَالَى بِدَعْوَةٍ إِلاَّ آتَاهُ الله إِيَّاهَا، أَوْ صَرَفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا. مَا لَمْ يَدْعُ بِإِثْمٍ، أَوْ قَطِيعَةِ رَحِمٍ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِذًا نُكْثِرُ قَالَ: «الله أَكْثَرُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ؛ وَرَوَاهُ الْحَاكِمُ مِنْ رِوَايَةِ أَبِي سَعِيدٍ، وَزَادَ فِيهِ: «أَوْ يَدَّخِرَ لَهُ مِنَ الأَجْرِ مِثْلَهَا».

'Ubadah bin As-Samit ﷺ said: The Messenger of Allah ﷺ said, "Whenever a Muslim supplicates Allah, He accepts his supplication or averts any similar kind of trouble from him until he prays for something sinful or something that may break the ties

of kinship." Upon this someone of the Companions said: "Then we shall supplicate plenty." The Messenger of Allah ﷺ said, "Allah is more plentiful (in responding)." [At-Tirmidhi]

Hadeeth1502

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لاَ إِلهَ إِلاَّ الله الْعَظِيمُ الْحَلِيمُ، لاَ إِلهَ إِلاَّ الله رَبُّ الْعَرْشِ العظيمِ، لا إله إلا الله رب السماواتِ، وربُّ الأَرْضِ، وربُّ العَرْشِ الْكَرِيمِ» مُتَّفَقٌ عَلَيهِ .

Ibn 'Abbas ﷺ said: The Messenger of Allah ﷺ used to say when he was in distress: " La ilaha illallahul-Azimul-Halim. La ilaha illallahu Rabbul-'Arshil-'Azim. La ilaha illallahu Rabbus-samawati, wa Rabbul-ardi, wa Rabbul-'Arshil-Karim . (None has the right to be worshipped but Allah the Incomparably Great, the Compassionate. None has the right to be worshipped but Allah the Rubb of the Mighty Throne. None has the right to be worshipped but Allah the Rubb of the heavens, the Rubb of the earth, and the Rubb of the Honourable Throne)." [Al-Bukhari and Muslim]

Commentary

These are the remaining hadeeths which the great hadeeth scholar, Imam Nawawee (may Allah shower blessings on him), collected under this chapter.

One of them stated that the Prophet ﷺ was asked: 'At what time is supplication granted most?' He ﷺ replied: **"A supplication said in the middle of the last part of the night and at the end of the obligatory prayers"**. *Jawfu-Layl* refers to the later part of the night. This is because Allah – the Mighty and Sublime - descends to the lowest heaven during the last third of the night saying: *"Who will invoke Me so that I respond to him? Who will ask Me so that I give to him? Who*

will ask for forgiveness so that I forgive him"? One should strive hard and supplicate in this part of the night in hope of acceptance.

Secondly: At the end of the compulsory prayers. *Adbaar as-Salawat* refers to the last part of the Prayers. Indeed, the Prophet ﷺ has pointed to this when he mentioned *At-Tashahhud*[1]; he said thereafter, "**Then choose whatever Du'aa you wish**[2]." So the intended meaning of 'the end of *Salat*' is not after saying the *Salaam* because after *Salaam* in *Salat* is not a place for supplication; rather, it is a place for words of remembrance as Allah – the Mighty and Sublime - has said:

﴿فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ ﴿١٠٣﴾﴾

"When you have finished as-Salaat, remember Allah standing, sitting and (lying down) on your sides." (4:103).

Nevertheless, the intended meaning of '*adbaar salawaat al-maktoobah* (the end of obligatory prayers)' is their ends.

Then the author (may Allah shower blessing on him) mentioned the hadeeth of Ubaadah bin As-Saamit (may Allah be pleased with him) that: "**Whenever a Muslim supplicates Allah, Allah grants his supplication or averts some evil of its kind from him or preserves the reward for him**". We have earlier explained this and we stated that whoever invokes Allah – the Mighty and Sublime - would not be disappointed. In fact, it is a must that one of these three things happen to him except if he supplicates for a prohibited matter. Then Allah – the Mighty and Sublime - will not respond to him because the supplication containing sins is a wrongdoing. Allah – the Mighty and Sublime – has said:

﴿وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّـٰلِمُونَ ﴿٢١﴾﴾

"Verily, the wrongdoers will not be successful." (6:21).

1 That is said in Salat which include the testimony that only Allah – the Mighty and Sublime - is the Lord and that Muhammad is His Messenger ﷺ.

2 Muslim reported it in the Book of Salat, the Chapter of Tashahhud in Salat no: (609).

As for the last hadeeth – the hadeeth of Abdullah bn Abbass (may Allah be pleased with both)- it contains supplication in time of distress. The Prophet ﷺ used to say: *"Laailaha illaa Allahu al-'Adheem, al-Haleem. Laailaha illaa Allahu Rabbul-'Arsh al-'Adheem. Laailaha illaa* Allah *rabbu samawaat warabbul ardi warabbul-arsh-al-Kareem* (**None has the right to be worshipped except Allah, the Incomparably Great, the Compassionate. None has the right to be worshipped except Allah the Lord of the Mighty Throne. None has the right to be worshipped except Allah, the Lord of the heaven, the Lord of the earth, and the Lord of the Honourable Throne**). If a person utters these words in time of grief or distress, they will be a means of relief for him from his grief.

Allah alone grants success.

Chapter 253: superiority of auliyâ and their marvels

The author (may Allah shower blessings on him) said: The Chapter on the Superiority of the *Auliyâ* and their Marvels. *Al-Karaamah* here refers to every extraordinary matter that Allah makes manifest through the followers of the Messenger of Allah ﷺ. This may be either as an honour for him or a support for the truth.

The Qur'aan, Sunnah and experience have (all) proved it.

But who are the *Auliyâ*? They are the ones described by Allah – the Mighty and Sublime - in His saying:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾﴾

"No doubt! Verily, the Auliyâ' of Allah no fear shall come upon them nor shall they grieve. Those who believed and used to fear Allah much (10: 62-63).

These are the *Auliyâ'*; they combine faith with piety. They are not those who claim to be His *Auliyâ* whereas they are His enemies,

as it is found in some places. A person would claim that he is an intimate friend of Allah whereas he is a sinner who calls people to his worship and complete obedience. Such person would also claim that Allah – the Mighty and Sublime - has made everything lawful for him including the forbidden things because he has reached the highest status. These people are not the intimate friends of Allah but His enemies. An intimate friend of Allah is a pious believer, as contained in the noble verse quoted by the author (may Allah shower blessings on him):

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾﴾

"No doubt! Verily, the Auliyâ of Allah do no fear, shall come upon them nor shall they grieve. Those who believe and used to fear Allah much (10 :62-63).

The author (may Allah shower blessings on him) will subsequently mention the verses, hadeeths and human experience which indicate that.

There is a difference between miracles of a Prophet, extraordinary feats of an intimate friend of Allah and the magic of a magician. The miracle of a Prophet is an extraordinary phenomenon that Allah makes manifest through a Prophet as a support for him and an endorsement. An example is Prophet Eesa ﷺ resurrecting the dead. Prophet 'Eesa ﷺ used to give life to the dead. In fact, he would bring them out of the grave after they have been buried as stated by Allah – the Mighty and Sublime:

﴿وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ﴿١١٠﴾﴾

"And when you brought forth the dead by My permission" (5:110).

He would stand beside a grave and call out its occupant who would come out alive from it. He used to heal those born blind and the lepers and make out of clay the shape of a bird. That is, he would make

something in the shape of a bird then breathe into it and it would become a bird which would begin to fly before him by the permission of Allah – the Mighty and Sublime. Firstly, it was clay and when he breathed into it, it began to fly. This is also one of the signs of Allah – the Mighty and Sublime. Therefore, the miracles of the Prophets are extraordinary matters that Allah – the Mighty and Sublime - makes manifest through them as a support and approval of them.

As for the miracles of the *Auliyâ*, they are extraordinary matters which are not from the Prophets but their followers. An example of that is what happened to Maryam bint Imraan (the mother of Prophet Eesa [may Allah shower blessing and peace on both]):

﴿ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًا ﴿٢٣﴾ فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾ ﴾

"And the pains of child birth drove her to the trunk of a date-palm, she said: "Would that I have died before this and had been forgotten and out of sight." Then [the babe Isa (Jesus) or Jibreel (Gabriel) cried unto her below her saying: "Grieve not: your Lord have provided a water stream under you. And shake the trunk of date palm towards you it will let fall fresh ripe-dates upon you." (19:23-25).

This is one of the signs of Allah – the Mighty and Sublime, and an extraordinary feat for Maryam. A woman in pangs of labour shaking the trunk of a date palm which was never an easy task! It is possible to shake the top of a date palm but shaking its trunk comes with extreme hardship. She shook the trunk and fresh ripe date fruits began to fall from the tree without breaking apart on hitting the ground. This is one of the signs of Allah – the Mighty and Sublime. Likewise, what happened to her as regards the pregnancy and the delivery were all signs from Allah – the Mighty and Sublime - and extraordinary feats for her. Regarding this, Allah – the Mighty and Sublime- said:

﴿ وَجَعَلْنَٰهَا وَٱبْنَهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿٩١﴾ ﴾

"We made her and her son a sign for al-Alamîn (the worlds).

(21:91).

The third is that which Allah makes manifest through the magicians who employ the Jinns. Allah – the Mighty and Sublime - makes it manifest through them as a trial for them and through them (for others). One may see a person who performs many unusual feats although he is not an intimate friend of Allah. It is known that this person is not a Prophet because there is no Prophet after Muhammad ﷺ. Hence, such feats are from the devils.

The fourth issue is an extraordinary feat which Allah makes manifest through a liar in order to expose his lie. For example, what was mentioned concerning Musaylamah the Liar. Musaylamah was a man who claimed to be a Prophet towards the end of the Prophet's life ﷺ. He said he was a prophet and some people followed him. One day, some farmers complained to him that their well had dried up and that nothing was left of it except a little water. They requested him to come to the well and spit his saliva into it perhaps it would bring back water. He went and they gave him water with which he rinsed his mouth and spat it into the well. Initially, there was little water in the well but this dried up after he spat into the well. This is unusual and there is no doubt that it was a sign. However, Allah – the Mighty and Sublime - made it a humiliation for this liar in order to bring his lie to the fore.

These are the four things: the miracle of a Prophet, the extraordinary feat of an intimate friend of Allah, the magic of a magician, and the humiliation of a liar or an imposter. They are all extraordinary phenomena but the difference is in the human vehicle used by Allah – the Mighty and Sublime – to make them manifest. *Insha* Allah, the verses mentioned by the author (may Allah shower blessings on him) will be explained.

Allah – the Mighty and Sublime - said:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾
لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ﴿٦٤﴾﴾

"No doubt! Verily, the Auliyâ of Allah no fear shall come upon

them nor shall they grieve. Those who believed and used to fear Allah much. For them are glad tidings in the life of the present world and in the Hereafter." (Yuunus 10: 62-64).

The author ﷺ said the Chapter on the Superiority of *Auliyâ* and Their Marvels:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾﴾

"No doubt! Verily, the Auliyâ of Allah no fear shall come upon them nor shall they grieve. Those who believed and used to fear Allah much (10:62-63).

We have earlier commented on the first part of the verse and that Allah – the Mighty and Sublime -- explained that His intimate friends are the pious believers.

"No doubt! Verily, the Auliyâ of Allah no fear shall come upon them nor shall they grieve. Those who believed and used to fear Allah much.

Shaykh ul-Islam Ibn Taimiyyah (may Allah shower blessings on him) deduced a maxim from this verse: Whoever is a pious believer is an intimate friend of Allah.

Allah therefore says: "***These Auliyâ, there will be no fear upon them nor shall they grieve***". No fear shall come upon them with regard to their future affairs and they will not grieve over their past affairs. Since they understood the essence of the life of this world, they did righteous actions, believed in Allah and feared Him so they became His intimate friends.

Then Allah – the Mighty and Sublime -- said: ***"For them are glad tidings in the life of the present world and in the Hereafter."***

There are various forms of glad tidings in the life of this world:

One of it is a good dream that a believer experiences or that is seen for him. That is, that he should have a pleasing dream in his sleep, or that one of the righteous people sees what will be pleasing to this believer in his dream. For example, he sees that he is given the

glad tidings of Paradise or someone sees that he is one of the people of Paradise, or other similar feats. Alternatively, he may be seen in a pleasant state. The important point is that the Prophet ﷺ said concerning a good dream that one sees or is seen about one: "**Such is the hastened glad tidings for a believer.**"[1]

Similarly, when a person is pleased and happy with his act of obedience, this is an indication that the person is one of the intimate friends of Allah – the Mighty and Sublime. The Prophet ﷺ has said: "**Whosoever is pleased with is good deeds and displeased with is evil deeds is a believer**"[2]. If you notice that your heart feels at ease and relaxed whenever you are in a state of obedience (to Allah) and is worried when you are doing evil, this is glad tidings to you that you are among the believing servants of Allah and His pious intimate friends. Consequently, the Prophet ﷺ has said: "**The comfort of my eyes has been put in *Salat*.**"[3]

Another form of glad tidings is the praise of righteous people; they love and mention good things about him. So it is a form of glad tidings if you notice that good people love you, say good things about you and praise you. There is no benefit in the praise or blame of evil people because they are worthless and their testimonies are not acceptable before Allah. However, when you see righteous people praising you, mentioning good things about you, moving closer to you and looking up to you, then know that this is glad tidings from Allah to you.

Another form of glad tidings in this worldly life is that which a servant receives when he is departing this world at the descent of the angels upon him:

﴿أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَآؤُكُمْ

1 Muslim reported it in the Book of Goodness and Ties of Kinship and Manners, the Chapter of When a Righteous Person is Praised, that it is a Glad Tidings, it Will Not Affect Him, no: (4780).

2 Aboo Dawood reported it (1/18); and At-Tirmidhee, the Book of Tribulations, the Chapter of What Has Come Under Holding Unto the Jama'ah, no: (2091).

3 Ahmad reported it (3/285); and An-Nasaaee: the Book of Goodness to Women, the Chapter of Love for Women, no: (3878).

فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِي ٱلْآخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِيٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾

"Fear not, nor grieve! But receive the glad tidings of Paradise, which you have been promised. We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. An entertainment from Allah, the Oft Forging, Most Merciful. (41:30-32).

Another form is that a person is given glad tidings at the time of his death. It will be said to his soul: "Come out O pure soul, in a pure body. Come out to the Mercy and Pleasure of your Lord".

There is a form of glad tidings in the grave. When a person is questioned about his Lord, religion and prophet and he responds correctly, a voice will announce from the heaven: 'My servant has spoken the truth, prepare a bed for him and clothe him from Paradise and open the door of Paradise for him.'

Another form is the glad tidings of the Day of Assembly. Angels will meet them (saying):

هَٰذَا يَوْمُكُمُ ٱلَّذِي كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾

"This is your day which you were promised" (21:103) "and receive the glad tidings of Paradise which you have been promised."

The fact is that the intimate friends of Allah – the Mighty and Sublime- will receive glad tidings in this life and the next; we ask Allah to count you and us among them.

لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾

"No change can there be in the words of Allah. This is indeed the supreme success!" (10:64).

That is, there is no one that can change the Words of Allah, the Exalted. His universal declarations (*Kawniyyah*) cannot be changed by

anyone. But some false people, as done by the Jews and the Christians in their books, have changed His legislative declarations (*Shar'eeyah*). They altered and changed it. As for His universal words, they cannot be changed: ***"No change can there be in the words of*** Allah. ***This is indeed the supreme success."***

Allah alone grants success.

Allah – the Mighty and Sublime- said:

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

"Every time he entered Al-Mihraab to (visit) her, he found her supplier with sustenance He said: O Maryam! From where have you got this? She said, "This is from Allah". Verily Allah provides sustenance to whom He without limit." (3:37).

And He, the Exalted, said:

﴿وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾ وَتَرَى الشَّمْسَ إِذَا طَلَعَت تَّزَاوَرُ عَن كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ ﴿١٧﴾﴾

"(The young men said to one another): "And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling). And you might have seen the sun, when it rose, declining to the right from their cave, and when it set turning away from them to the left..." (18:16-17).

Commentary

We have earlier explained that the marvels of the intimate friends of Allah are all unusual happenings that Allah – the Mighty and Sublime -- makes manifest through a Waliyy as a honour for him or a support

for the religion of Allah. We also mentioned that there are signs, magic and humiliation. These four things are unusual happenings and we have expounded on this in previous discussion.

You must know that every marvel of an intimate friend of Allah is a sign for the Prophet whom he follows. This is because when the Waliyy who follows this Prophet ﷺ is honoured with a Karaamah, it is a confirmation from Allah – the Mighty and Sublime -- of the authenticity of his way and Sharee'ah of the one whom he is following. Thus, we say every miracle of a Waliyy is a miracle for the Prophet whom he is following.

Then the author (may Allah shower blessings on him) mentioned some verses containing extraordinary feats. Among them is the saying of Allah whereby He said:

﴿ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ ﴾

"Every time he entered Al-Mihraab to (visit) her, he found her supplier with sustenance He said: O Maryam! From where have you got this? She said, "This is from Allah". Verily Allah provides sustenance to whom He without limit" (3:37).

The mother of Maryam the daughter of Imraan made a vow:

﴿ إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ ﴾

"(Remember) when the wife of Imraan said: "O my Lord! I have vowed to You what is in my womb to be dedicated to You for Your services. So accept this from me. Verily, You are the All Hearer

the All -Knower. Then when she gave birth to her she said: "O my Lord! I have given birth to a female child, and Allah knew better what she brought forth, "And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and her offspring from Shaytaan (Satan), the outcast. So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihrâb to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit." (3:35-37).

Whenever Zakariya ﷺ entered the praying section of Maryam, he would find her with provisions; that is, he would find with her unusual sustenance. So, he would say: "From where have you got this? She would reply: "It is from Allah". She would not say: 'So and so brought it' but that it was from Allah, and Allah – the Mighty and Sublime -- has power over everything. He delivered these provisions without human medium. Indeed, it was from Allah. "Verily, Allah provides sustenance to whom He wills without limits".

Zakariyâ ﷺ was a barren old man, so he called upon his Lord and said, "Verily Allah has power over everything". He inferred from the power of Allah that brought provisions to Maryam without any human effort or means that that depicted Allah's complete perfection in power and ability. Therefore, he invoked his Lord to bless him with a child and he was blessed. This is also a marvel for Zakariyâ ﷺ. Likewise, Maryam experienced many extraordinary feats which included this issue of provisions coming to her from Allah. These are provisions that could not be bought in the market nor brought by any person; rather, they were from Allah.

So also is the extraordinary feat experienced by the Companions of the Cave. Al-Kahf is a wide or spacious hole in a mountain. These people were seven men. They were not pleased with the acts of disbelief and associating partners with Allah which was prevalent among their people. Hence, they decided to withdraw from their

people and they migrated from their town because it was an abode of disbelief and Shirk, and went into the cave as stated by Allah – the Mighty and Sublime:

﴿إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا ۖ لَّقَدْ قُلْنَآ إِذًا شَطَطًا ﴿١٤﴾ هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَٰنٍۭ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ﴿١٥﴾ وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾﴾

"Truly, they were young men who believed in their Lord (Allah), and We increased them in guidance. And We made their hearts firm and strong (with the light of faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings.) When they stood up and say: 'O Lord is the Lord of heavens and earth, never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity in disbelief. These our people have taken for worship gods other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah. (The young men say to one another): And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the cave; your Lord will open a way for you from His mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)". (18:13-16)

﴿وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾﴾

*That is, when they withdrew from them and their Shirk, they were instructed to go to the cave: "**Your Lord will open a way for you from His mercy and will make easy for you your affairs**" (18:16).*

A cave, as earlier stated, is a hollow formation in the mountain. They went there. This cave was facing the north which makes it impossible for sun (rays) to reach it whether in the early part of the day or its later part. Allah made it easy for them because Allah had said: "...And whosoever fears Allah, and keeps his duty to Him, He will make his matters easy for him." (65:4).

These people left seeking the pleasure of Allah and Allah made their affair easy for them. They sought refuge inside the cave and Allah caused them to sleep. Allah explained this further by saying: "And you might have seen the sun when it rose, declining to the right from the cave and when it set turning away from them to the left." (18:17).

> *That is, the sun was not inside the cave completely so as to make the place hot for them, rather it turned away from them; only little of the sun touched them so that the cave would not heat up and harm them. The sun ray that entered the cave was only what was necessary: "**While they lay in the midst of the cave." (18:17).***

That is, in a wide place as also reported in a hadeeth: "When a wide thing is found,"(1) that is, something spacious. They were in a spacious place in the cave. Such was one of the signs of Allah – the Mighty and Sublime -- that He made this place easy for them. When they entered into this place with tranquility and trust in Allah, and surrendering their entire affairs to Him, Allah made them to sleep. What was the duration of their sleep? A day, two days or three? No, they slept for three hundred and nine years. Heat, coldness, hunger or thirst did not wake them up. This was among the miracles from Allah – the Mighty and Sublime. Can anyone of us sleep for three days without (feeling) hunger, thirst, heat or coldness? These people remained in their cave for three hundred and nine years: "And they stayed in their cave three hundred years adding nine." (18:25). Allah is saying: "And We turned them on their right and on their left sides." (18:18). Allah was the One who turned them. Why did He not say: They turned right and their left (themselves)? Rather He said: "And We turned them". This

1 Al-Bukhaari reported it in the Book of Hajj, the Chapter of Journeying When one Leaves the Arafah, no: (1555); and Muslim in the Book of Coming En masse from Arafah to Al-Muzdalifah, no: (2264).

is because a sleeping person does nothing on his own, hence the pen has been raised for him. Even if he does anything, it is not considered from his actions.

"... and their dog stretching forth his two forelegs at the entrance' (18:18). It was guiding the entrance of their cave by the permission of Allah – the Mighty and Sublime. Allah turned them because if they were to remain on a side for a long period of time, it would lead to paralysis. Thus, He turned them on their right and their left sides. If anyone were to see them in this state, he would think that they were awake because there was no trace of sleep on their faces.

Allah covered them with a great awe:

﴿لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾﴾

"Have you looked at them you will certainly have turned back from them in flight and will certainly have been filled with awe of them. (18:18).

You would have turned back from them in flight with your body and your heart would have been filled with awe of them. The heart will fear while the body will run so that no one will go around them and end up waking them. However, Allah honoured them with this. The marvels of the Companions of the Cave are numerous, but we will restrict ourselves to these.

We ask Allah to make you and us among His honourable intimate friends. Verily, He has power over all things.

Allah – the Mighty and Sublime -- said:

﴿وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾ ۞ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ ﴿١٧﴾﴾

"And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the cave; your Lord

will open a way for you from His mercy and will make easy for you your affairs (i.e. will give you what you will need of provision, dwelling)". And you might have seen the sun, when it rose, declining to the right from their cave and when it set turning a way from them to the left." (18:16-17).

Commentary

Under this chapter, the author, Imam Nawawi (may Allah shower blessings on him), mentioned relevant verses.

One of such is the story of the Companions of the Cave. They were youth who believed in Allah and withdrew from their people and left their town for the cave which Allah made easy for them; the spacious cave in the mountain. They entered the cave and were made to sleep by Allah for three hundred and nine years without any need of food, drink and their bodies did not change. Allah would turn them on their right and their left sides. This was among the extraordinary feats of Allah for them. Allah – the Mighty and Sublime -- prepared and facilitated a safe place for them to the extent that Allah said: *"Have you looked at them you will certainly have turned back from them in flight and will certainly have been filled with awe of them. (18:18).* Nobody went towards them.

And among the extraordinary feats of Allah for them was that they remained for this long without a change to their fingernails, hair or other physical features. Although, it is normal for hair and fingernails to grow long, theirs remained the same. It was as if they only slept the previous day.

This was why Allah – the Mighty and Sublime -- said:

﴿ وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ ﴿١٩﴾ ﴾

"Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them

said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day" (18:19).

They said this because they did not notice any change to their body. The assertion of some people that their fingernails and hairs had grew very long is not correct. Otherwise, they would have realized that they had stayed for a very long time. But they did not change.

Among the extraordinary feats of Allah – the Mighty and Sublime -- for them was that He left them in this state of sleep until He replaced their unjust king with a righteous one. When they woke up, they sent one of them to the city to bring food for them. The money in their possession was the old currency that was used three hundred and nine years back. When they got to the market to buy something, they showed the (old) money which caused astonishment to the people of the town. What is the source of this money? Until Allah made people to discover them. This was one of the extraordinary feats of Allah for them. It is good to gather these verses and similar ones in order to ponder (over them) then bring out these miracles which indicate the Power of Allah, and that He – the Mighty and Sublime -- is more generous than His creatures. If a person worships Allah in a manner pleasing to Him, He will provide him with what will be pleasing to him.

Allah alone grants success.

Hadeeth1503

وَعَنْ أَبِي مُحَمَّدٍ عَبْدِ الرَّحْمن ابْنِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ الله عَنْهُمَا أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ وَأَنَّ النَّبِيَّ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلْيَذْهَبْ بِثَالِثٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ، فَلْيَذْهَبْ بِخَامِسٍ، بِسَادِسٍ» أَوْ كَمَا قَالَ، وَأَنَّ أَبَا بَكْرٍ رَضِيَ الله عَنْهُ جَاءَ بِثَلاَثَةٍ، وَانْطَلَقَ النَّبِيُّ ﷺ بِعَشَرَةٍ، وَأَنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَتَّى صَلَّى العِشَاءَ، ثُمَّ رَجَعَ، فَجَاءَ بَعْدَ مَا مَضَى مِنَ

اللَّيْلِ مَا شَاءَ الله. قَالَتْ لَهُ امْرَأَتُهُ: مَا حَبَسَكَ عَنْ أَضْيَافِكَ؟ قَالَ: أَوَ مَا عَشَّيْتِهِمْ؟ قَالَتْ: أَبَوْا حَتَّى تَجِيءَ وَقَدْ عَرَضُوا عَلَيْهِمْ قَالَ: فَذَهَبْتُ أَنَا، فَاخْتَبَأْتُ، فَقَالَ: يَا غُنْثَرُ! فَجَدَّعَ وَسَبَّ، وَقَالَ: كُلُوا لا هَنِيئًا، وَالله! لا أَطْعَمُهُ أَبَدًا، قَالَ: وَايْمُ الله مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلاَّ رَبا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَقَالَ لامْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ! مَا هذَا؟ قَالَتْ: لاَ وَقُرَّةِ عَيْنِي لَهِيَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذلِكَ بِثَلاثِ مَرَّاتٍ! فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينَهُ. ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ. وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَهْدٌ، فَمَضَى الأَجَلُ، فَتَفَرَّقنَا اثْنَي عَشَرَ رَجُلاً، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، الله أَعْلَم كَمْ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ.

'Abdur-Rahman bin Abu Bakr ﷺ reported: The Companions of As-Suffah were poor people. The Prophet ﷺ said, "Whoever has food enough for two people, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or sixth (or said something similar)." Abu Bakr ﷺ took three people with him while Messenger of Allah ﷺ took ten. Abu Bakr ﷺ took his supper with the Prophet ﷺ and stayed there till he offered the 'Isha' prayers. After a part of the night had passed, he returned to his house. His wife said to him: "What has detained you from your guests?" He said: "Have you not served supper to them?" She said: "They refused to take supper until you come." [Abdur-Rahman (Abu Bakr's son) or the servants] presented the meal to them but they refused to eat. I (the narrator) hid myself out of fear. Abu Bakr ﷺ (my father) rebuked me. Then he said to them: "Please eat. By Allah! I will never eat the meal." 'Abdur-Rahman added: Whenever we took a morsel of the meal,

the meal grew from underneath more than that morsel we had till everybody ate to his satisfaction; yet the remaining food was more than what was in the beginning. On seeing this, Abu Bakr ﷺ called his wife and said: "O sister of Banu Firas! What is this?" She said: "O pleasure of my eyes! The food has increased thrice in quantity." Then Abu Bakr ﷺ started eating. He said: "My oath not to take the meal was because of Satan." He took a morsel handful from it and carried the rest to the Prophet ﷺ. That food remained with him. In those days there was a treaty between us and the pagans and when the period of that treaty elapsed, he divided us into twelve groups and every group was headed by a man. Allah knows how many men were under the command of each leader. Anyhow, all of them ate of that meal. [Al-Bukhari and Muslim]

There are some more narrations in both Al-Bukhari and Muslim with very minor differences in wordings and in details.

Commentary

This story was reported by Anas (may Allah be pleased with him) under the Chapter of Wonders of the Auliyâ as regards what happened during the time of the Prophet ﷺ. Some of the Muhaajiroon came to Madeenah as poor people without anything but their clothes. There was a place called Suffah in the mosque (of the Prophet) where they used to stay, and Allah would facilitate someone to invite them over for a meal. One night, the Prophet ﷺ said: "Whoever has food for two should take with him a third, and whoever has food for four should take with him a fifth!" and so on. He ﷺ instructed his companions to take the inhabitants of Suffah with them in order to feed them. The Prophet ﷺ was the most generous of people for he took ten people with him. Aboo Bakr (may Allah be pleased with her) took four, some people went with three people while others went with four depending on their condition.

Aboo Bakr (may Allah be pleased with him) went with his guests to his house and instructed his son Abdur-Rahman (may Allah be pleased with him) to serve them before returning to the Prophet

ﷺ. This is because he was most eager to be in the company of the Prophet ﷺ; he (may Allah be pleased with him) was always with him ﷺ. He went to have his supper with the Prophet ﷺ before returning to his family at the later part of the night. He (may Allah be pleased with him) asked them: "Have you fed your guests? They replied in the negative. He thought they deliberately delayed giving food to the guests until his return, so he began to curse and grumble; that is, he was very harsh in his speech. Thereafter, he called out his son Abdur-Rahman (may Allah be pleased with him) who didn't respond to him out of fear. This is because Aboo Bakr (may Allah be pleased with him) was very strict with his family upbringing.

So Abdur-Rahman did not answer out of fear that he would scold him or something similar. Aboo Bakr later took an oath that he would listen to him if he responds. He came out and his father asked him why they delayed giving a cordial reception to these people. However, they requested that he asks the guests. He then asked them. They said: 'Yes, they presented food to us but we refused to eat until you come'. So he swore an oath that he would not eat. He (Aboo Bakr) said, 'By Allah, I will not eat the meal'. That is, 'You delayed eating the meal because of me, so I am not going to eat.' He swore that he would not eat and the guests also swore that they would not either, as a form of honour for him. Now we have two vows: the vow of Aboo Bakr (may Allah be pleased with him) that he would not eat and the vow of the guests that they would not eat either. Which of them was tenable? If Aboo Bakr (may Allah be pleased with him) carried on with his vow, the guests would not eat; and if the guests fulfill their vow, they would not eat. The second vow takes precedence. Then Aboo Bakr (may Allah be pleased with him) said: 'This is from Satan'; he meant his vow that he would not eat was from Satan. Then he ate, so did the guests.

However, the miracle that occurred was that when one of them took a morsel from the plate, the (content of the) plate would increase; every morsel was replaced with more of it. Where did this come from? It came from Allah as a form of miracle for Aboo Bakr (may Allah be pleased with him). This was because he was absolutely the best of *Auliyâ* in this *Ummah*; he was the best person after the Prophet ﷺ.

Then they finished (the meal) and what was left in the bowl was more than the initial quantity. Aboo Bakr (may Allah be pleased with him) took the meal to the Prophet ﷺ who invited some people to eat it. Aboo Bakr (may Allah be pleased with him) only carried it to the Prophet ﷺ in order to show him how Allah, the Exalted, the One in Whose Hand is the dominion of all things, determined this matter; whenever He wishes anything, He says: 'Be,' and it will be.

The point of reference in this hadeeth was the miracle that came the way of one of the *Auliyâ* of Allah: Aboo Bakr (may Allah be pleased with him). We testify that he was one of the *Auliyâ* of Allah and that he was absolutely the best of the *Auliyâ* of Allah beside the Prophets and Messengers. This is because he was among the *Siddiqeen*; that is, the second category of the righteous of the *Ummah*.

Allah said:

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ ﴿٦٩﴾﴾

"And whoso obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun, the martyrs, and the righteous" (4:69).

He [Aboo Bakr (may Allah be pleased with him)] is the best of the truthful ones, *As-Siddiqoon*, since the creation of Adam عليه السلام by Allah till the Day of Resurrection. He is one of the intimate friends of Allah, and this is one of his extraordinary feats.

The hadeeth contains a lot of benefits:

It shows the excellence of Aboo Bakr (may Allah be pleased with him), and the fact that he was among the *Auliyâ*. And we have earlier mentioned that he is the best of the *Auliyâ* of Allah after the Prophets. This is because Aboo Bakr (may Allah be pleased with him) is one of the *Siddiqeen*, who are the second level of those whom Allah has showed His favour: the prophets, the *Siddiqeen*, the martyrs and the righteous.

Another benefit of this hadeeth is that a person is not blameworthy if he gets angry for a valid reason. This is because Aboo Bakr (may Allah be pleased with him) became so angry that he abused and rebuked such that his son had to hide himself from him out of fear. He called out saying: 'O stupid fellow!' This is evidence that when a person becomes angry for a valid reason, he is not to be blamed and it does not diminish his virtue and status.

Also, there is no harm for a person to qualify his son or one whom he has authority over with stupidity or ignorance if he does something that shows that he is stupid or ignorant.

The hadeeth also shows that it is part of people's culture, for instance in the olden days, for the guest and the host to exchange vows and oaths. For example, 'By Allah, eat'. 'By Allah, I will not eat'. 'By Allah, enter'. 'By Allah, I will not enter'. However, they will swear by Allah. As for what many ignorant people do today by swearing with divorce, this is a blunder. When a guest visits most of the nomads at home, and he is afraid that the host would slaughter an animal to entertain him, he would say: 'I swear to divorce, and this is unlawful for me. Otherwise, my wife is like my mother,' we seek refuge with Allah, 'if you slaughter an animal for me.' This is prohibited and not permissible. **"Whosoever wants to swear should swear by Allah, or should keep quiet."**[1] As for swearing by Allah, it is an ancient practice. It has been the custom and the traits of the Arabs. Irrespective of that, it is better to add the word *Insha Allah* when you make a vow about someone. You should say: 'By Allah, *Insha Allah...*' This is because you would have achieved two great benefits by saying, 'By Allah, *Insha Allah...*':

The first benefit is that Allah – the Mighty and Sublime -- will make the affair easy for you.

The second benefit is that if it is not made easy for you, you will not be required to offer expiation for the vow.

Hence, you should always add *Insha Allah* to your vows so that you would be free from breaking oaths and the affair will be made

1 Al-Bukhaari reported it in the Book of Testimonies, the Chapter of How to Make One Swear, no: (2482).

easy for you.

Has there come not to you the story of Sulaimân ﷺ? One day, he said: 'By Allah, I will go round ninety women tonight, and all of them will become pregnant and deliver a male child each who will fight in the path of Allah.' He meant that he would have sexual conjugation with ninety women; that each of them would give birth to a male child that would fight in the way of Allah. Look at how the Prophets loved fighting in the way of Allah – the Mighty and Sublime. He ﷺ wished that Allah should bless him with this great number of sons so that they would fight in the way of Allah. He did not say: 'So that they will assist me in my trade, on my farm or on a matter of the world', rather He said: 'That they may fight in the way of Allah'. It was said to him say: '*Insha Allah.*' But he did not say *Insha Allah* because he was absolutely certain and sure. But: ***"You cannot will except what Allah wills."*** He had sexual intercourse with the ninety women that night; Allah gave him the ability to do that. But what resulted from it? Only one of them gave birth, and to a deformed being, that is, a paralyzed baby. Glorified is Allah, it is one of the signs of Allah – the Mighty and Sublime -- in order to show him that all affairs are in His Hands – the Mighty and Sublime.

Our Prophet, Muhammad ﷺ, said: **'If he had said Insha Allah, he would not be said to have broken his oath, and it would have been a means of achieving his aim for him'**[1]. This means that if he had said, *Insha Allah* (meaning: Allah willing), the affair would have been easy.

And when the Quraysh came to the Prophet ﷺ, they said: 'Inform us about the people in the earliest time that left their town and went to stay in the cave.' or that they said: 'Inform us about Dhul Qar'nayn.' He ﷺ said: 'Tomorrow I shall inform you.' Meanwhile, the Prophet ﷺ did not know their story (beforehand) because he had not come across it, and there was no reliable history. So he ﷺ said: 'Tomorrow I shall inform you.' The following day came, nothing was revealed to him. This was because the Prophet ﷺ was expecting revelation to

1 Al-Bukhaari reported it in the Book Vows, the Chapter of Saying Insha Allah in Vows, no: (6220); and Muslim reported it in the Book of Vows, the Chapter of Saying, Insha Allah, no: (3124).

come to him in the night but he received none. So also was on the second, third, fourth and fifth day; there was no revelation. Fifteen days passed and no revelation came to him. And this would be hard on the Messenger ﷺ because he had promised the Quraysh -- his enemies -- that he would inform them the following day but he failed to do so. Then Allah revealed the story and said to him:

﴿ وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ ﴿٢٤﴾ ﴾

"And never say of anything, 'I shall do such and such thing tomorrow.' Except (with the saying) if Allah wills"[1] *(18: 23-24).*

The affairs are in the Hands of Allah. Hence, we say: If you wish to swear or make a vow on yourself, your children, your guest, or any person, always add the word *Insha Allah* so that these two benefits will set in. The benefits are: that Allah will make the affair easy and give you what you swear on; and secondly, you will not need to expiate for the oath if the affairs were to change.

This hadeeth also shows that if a person makes a vow regarding a matter but find a better alternative, he should expiate for his oath and do what is better. This is indicated in an authentic hadeeth from the Prophet ﷺ. He ﷺ said: **"By Allah, Insha Allah, when I make an oath, and then see that other than it is better, I make expiation for my (dissolved) oath"** or that he said: **"I make expiation for my dissolved oath and do what is better"**[2]. So if you swear not to talk to a particular person, it is better for you to break it, talk to him and expiate for your oath. And if there is anything between you and him whereby you say: 'By Allah, I will not visit him.' We say: Visit him and expiate for your oath since there is no sin in such. Similarly, if a person swears on his son that if the latter does something he will not speak to him. Then the son does it, he should speak to him and expiate for his oath. The important point is that if you make an oath on something, then you

1 Tafseer At-Tabari (15/228); and in Ad-Durr Al-Manthoor (5/308); and in Fathul-Baari (8/710).

2 Al-Bukhaari reported it in the Book of Vows and Oaths, Chapter of Allah' s Statement: Allâh will not call you to account for that which is unintentional in your oaths; and Muslim reported it in the Book of Vows, Chapter the Merit of a Person Who Makes an Oath and Later Sees a Better Thing, no: (3109).

see that there is goodness in not fulfilling your oath, you should not stick to your oath but expiate for it.

Another benefit from this hadeeth is that expiation is not required for a person who makes an oath in order to honour another person but could not. This is because Aboo Bakr (may Allah be pleased with him) did not expiate for his oath; that is, it was not reported that he did. This is what some scholars deduce from this hadeeth. However, this assertion is weak because the hadeeth does not indicate whether he expiated for his oath or not.

Thus, he might have expiated for his oath although this was not mentioned, and he might not have expiated for it. However, we have a clear text that whosoever breaks an oath should expiate for it regardless of whether the breaking of the oath is as a result of his own action or action of others. Based on this, if you take an oath to honour a person but you could not carry it out, it becomes obligatory for you to offer expiation.

For instance, you stood at the door of your host with another guest. The host opened the door and requested that you enter but you uttered a vow not to enter; and this has been reported. Here we say: you must expiate for your oath if you enter; even if you have made the vow out of respect but you broke it. Thus, if you break your oath, it becomes obligatory for you to expiate for it regardless of whether it is out of respect, violation or other reasons.

Someone might say: Aboo Bakr was the first to make a vow, hence the guests should have respected his vow rather than make another vow. Therefore, if two people make separate contradictory oaths, which one is more deserving to be fulfilled? We say: What is more deserving is that the person that first took an oath should be the one to fulfill his oath due to his precedence, and the Prophet ﷺ has commanded us to fulfill oaths. Based on this, the second individual is the one in error.

So if I say: "By Allah, you must do this", and you say: "By Allah, I will not do it!" who is expected to fulfill his oath? The first or the second? The first person should fulfill his oath because he was the

first to take an oath. However, out of Aboo Bakr's unpretentiousness, he ate in order to honour his guests (may Allah be pleased with him).

There are numerous benefits in this hadeeth of Aboo Bakr (may Allah be pleased with him).

This includes the fact that a person is required to honour his guest. Indeed, entertaining a guest is part of the completeness of Faith based on the saying of the Prophet ﷺ: "Whosoever believes in Allah and the Last Day, let him honour his guests."(1)

The right to hospitality is obligatory for a day and night, and recommended for three days, and whatever exceeds this is mere permissibility; what is obligatory is a day and a night. However, some scholars have restricted this to when there are no restaurants in the town; hence, it is not obligatory for you if there are restaurants. Nevertheless, you should assist him with what you can afford of money.

The more correct opinion regarding this issue is that people are not the same. Some guests may consider going to a restaurant as a form of degradation; thus, it becomes compulsory for you to host such persons in your house. On the other hand, some guests are indifferent to the options, whether you host them in your house or in the restaurant. In such a situation, there is no harm if you give money to him and direct him to a particular restaurant. In the same vein, if there are hotels in the town and it is assumed that it is not obligatory as stated by some people of knowledge, he would have a point because everyone, both the noble and the lowly, visits hotel.

However, there is no doubt that what is more appropriate for a person who comes to your house and says: 'I am your guest' is to host him except if this will cause you harm or you will miss a more important benefit. There is an appropriate approach for each situation.

Allah alone grants success.

1 Al-Bukhaari reported it in the Book of Manners, the Chapter of Whoever Believes in Allâh and the Last Day Should Not Hurt, no: (5559); and Muslim reported it in the Book of Faith, the Chapter of Inducement on Honouring the Guest, and Remaining Silent, no: (67).

Hadeeth1504

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الأُمَمِ نَاسٌ مُحَدَّثُونَ، فَإِن يَكُ فِي أُمَّتِي أَحَدٌ، فَإِنَّهُ عُمَرُ». رَوَاهُ الْبُخَارِي، وَرَوَاهُ مُسلمٌ مِنْ رِوَايَةِ عَائِشَةَ، وَفِي رِوَايَتِهِمَا قَالَ ابنُ وَهْبٍ: «محَدَّثُونَ» أَيْ: مُلْهَمُونَ رواه الْبُخَارِي .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "There were Muhaddithun (the recipients of Divine inspiration) among the nations before you. If there is any of such Muhaddith among my followers, he must be 'Umar." [Al-Bukhari]

Commentary

The author, may Allah shower blessings on him, cited the hadeeth of Aboo Hurayrah (may Allah be pleased with him) about the miracle of the Leader of the Believers, Umar bin al-Khattab (may Allah be pleased with him). The Prophet ﷺ said: "**There used to be among the people before you *Muhaddathun***" that is, those who receive true inspiration. They utter statement which would be in accordance with the truth. This is one of the marvels that Allah grants His servant: when one says a word, issues a verdict or gives a judgement, it would become clear to him thereafter that it is in conformity to the truth. Umar (may Allah be pleased with him) was one of such people who usually conform to the truth. The author (may Allah shower blessings on him) will mention corroborating facts in subsequent reports, Allah willing. The Prophet ﷺ said: "**If there be such among you, it would be Umar**".

That is, if there would be anyone who is (usually) inspired to the truth, then it would be Umar (may Allah be pleased with him). His saying: "**If there be such among you**" could imply that he ﷺ was addressing a gathering of people while Aboo Bakr (may Allah be

pleased with him) was not among them. It could also mean that he was addressing the entire *Ummah* including Aboo Bakr (may Allah be pleased with him). There is no problem with the first scenario. However, the second scenario would bring about a question: Why would Umar (may Allah be pleased with him) be inspired but Aboo Bakr (may Allah be pleased with him) was not? It could be said that Aboo Bakr was granted the ability to conform with what is right independent of inspiration. That is, he would achieve the truth on his own with the assistance of Allah. There are numerous indications of Aboo Bakr's ability (may Allah be pleased with him) to achieve the truth more than Umar (may Allah be pleased with him):

First, an instance was when the Quraysh gave seemingly onerous conditions to the Prophet ﷺ during the peace treaty at Hudaybiyyah. Umar (may Allah be pleased with him) was against this, so he (may Allah be pleased with him) went to the Prophet ﷺ hoping to restrain him from assenting. He said: 'Why should we be given a lowly thing in our religion? Why should we place condition upon ourselves that whoever comes from them and who is a Muslim we will send him back to them and whoever goes to them from us they will not send him back. This is difficult.' But the Prophet ﷺ said to him: "I am the Messenger of Allah. I am not disobedient to Him and He is my Supporter". So Umar (may Allah be pleased with him) went to Aboo Bakr (may Allah be pleased with him) hoping for his intervention to dissuade the Prophet ﷺ. So, he spoke to Aboo Bakr who gave the exact reply given by the Messenger ﷺ. He (may Allah be pleased with him) said: 'He is the Messenger of Allah. He is not disobedient to Him. He is his Supporter. So, adhere to his decision.' That is, you should not have doubt in his affair. This is one case in point. So, who was made to attain the truth in this? Undoubtedly, it was Aboo Bakr (may Allah be pleased with him).

Second, regarding the death of the Prophet ﷺ. When the news spread in Madeenah that the Prophet ﷺ had passed away, Umar (may Allah be pleased with him) stood up in the midst of the people and said: 'He is not dead. He only had a shock, and Allah will resurrect him. I will cut the hands and legs of anyone who claims otherwise in

opposite direction.' He detested that he ﷺ had died. Meanwhile Aboo Bakr (may Allah be pleased with him) on that day, had gone to his garden outside Madeenah and when he returned, he found that the Prophet ﷺ had truly died. So, he went to the mosque and mounted the pulpit and made that famous statement of his which should be written in gold. He said (may Allah be pleased with him): 'To proceed: O people! Whosoever is worshipping Muhammad should know that Muhammad is dead. And whosoever is worshipping Allah should know that Allah is Ever-Living and will never die.' Then he recited the words of Allah, the Exalted: ***"Verily, you will die and verily they (too) will die" (39:30).*** And the word of Allah: ***"Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or he is killed will you then turn back on your heels?" (3:144).*** Umar said (may Allah be pleased with him), 'By Allah, as soon Aboo Bakr recited these verses I became weak and my legs could not hold me.' This is because when a person is afraid and something aggravates the fear, he will not be able to stand.

The third issue was when some Arab tribes apostatized after the demise of the Prophet ﷺ; that is, they became disbelievers, we seek refuge with Allah. The Prophet ﷺ had dispatched an army under the leadership of Usaamah bin Zayd (may Allah be pleased with both of them) in order to fight the closest people of Sham (Syria). The army (of the Muslims) was at the outskirts of Madinah though it had not moved out. When the Arabs apostatized, Umar (may Allah be pleased with him) came to Aboo Bakr (may Allah be pleased with him) and said: 'Do not permit the army to go forth. We are in need (of it now).' Aboo Bakr (may Allah be pleased with him) said to him: 'By Allah I will not withdraw a banner which the Messenger of Allah had raised.' Aboo Bakr dispatched them and he was right. This was because when people heard that the people of Madinah had sent an army to the borders of Sham (Syria), they said: 'This people are powerful. It is not possible for us to apostatize.' So, a lot of people refrained from apostasy and remained in Islam.

The issue is that Aboo Bakr (may Allah be pleased with him) is superior to Umar (may Allah be pleased with him) in attaining what

is right especially in straitened circumstances. Nevertheless, the two of them were usually made to attain what was correct, we ask Allah to join you and us with them in Paradise. Whenever a person has strong faith in Allah and increases in obedience to Him, He – the Mighty and Sublime -- will aid him by guiding him to the truth commensurate to his level of faith, knowledge and his righteous deeds. Sometimes you will see him carry out an action he thinks is correct without having evidence for it from the Qur'aan or *Sunnah* but when he goes back to ask, he will find out that his action is in conformity to the Book and Sunnah. This is one of the marvelous deeds. And the Prophet ﷺ has said regarding Umar: **"If there be such from among you, it would be Umar".**

Allah alone grants success.

Hadeeth1505

وَعَنْ جَابِرِ بْنِ سَمُرَةَ، رَضِيَ الله عَنْهُمَا، قَالَ: شَكَا أَهْلُ الْكُوفَةِ سَعْدًا، يَعْنِي: ابْنَ أَبِي وَقَّاصٍ، رَضِيَ الله عَنْهُ، إِلَى عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ الله عَنْهُ، فَعَزَلَهُ وَاسْتَعْمَلَ عَلَيْهِمْ عَمَّارًا، فَشَكَوْا حَتَّى ذَكَرُوا أَنَّهُ لاَ يُحْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ، فَقَالَ: يَا أَبَا إِسْحَاقَ! إِنَّ هؤُلاَءِ يَزْعَمُونَ أَنَّكَ لاَ تُحْسِنُ تُصَلِّي، فَقَالَ: أَمَّا أَنَا وَالله! فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ صَلاةَ رَسُولِ الله، ﷺ لا أَخْرِمُ عَنْهَا: أُصَلِّي صَلاَةَ الْعِشَاءِ فَأَرْكُدُ فِي الأُولَيَيْنِ، وَأُخِفُّ فِي الأُخْرَيَيْنِ، قَالَ: ذلِكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ! وَأَرْسَلَ مَعَهُ رَجُلاً - أَوْ رِجَالاً - إِلَى الْكُوفَةِ يَسْأَلُ عَنْهُ أَهْلَ الْكُوفَةِ، فَلَمْ يَدَعْ مَسْجِدًا إِلاَّ سَأَلَ عَنْهُ، وَيُثْنُونَ مَعْرُوفًا، حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَبْسٍ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ أُسَامَةُ بْنُ قَتَادَةَ، يُكَنَّى أَبَا سَعْدَةَ، فَقَالَ: أَمَا إِذْ نَشَدْتَنَا فَإِنَّ سَعْدًا كَانَ لا يَسِيرُ بِالسَّرِيَّةِ وَلاَ يَقْسِمُ بِالسَّوِيَّةِ، وَلاَ يَعْدِلُ فِي الْقَضِيَّةِ، قَالَ سَعْدٌ: أَمَا وَالله! لأَدْعُوَنَّ بِثَلاثٍ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ

هذَا كَاذِبًا، قَامَ رِيَاءً، وَسُمْعَةً، فَأَطِلْ عُمُرَهُ، وَأَطِلْ فَقْرَهُ، وَعَرِّضْهُ لِلفِتَنِ.
وَكَانَ بَعْدَ ذلِكَ إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ، أَصَابَتْنِي دَعْوَةُ سَعْدٍ.

Jabir bin Samurah ﷺ said: The inhabitants of Kufah complained to 'Umar ﷺ against Sa'd bin Abu Waqqas ﷺ and 'Umar ﷺ appointed 'Ammar ﷺ as Governor of Kufah in his place. Their complaint was that he did not even conduct As-Salat (the prayers) properly. 'Umar ﷺ sent for Sa'd and said to him: "O Abu Ishaq, the people claim that you do not offer the Salat properly." Sa'd replied: "By Allah! I observe Salat according to the Salat of the Messenger of Allah ﷺ, and I make no decrease in it. I prolong Qiyam (standing) in the first two Rak'ah in Maghrib and 'Isha' prayers and shorten in the last ones." 'Umar ﷺ said: "This is what I thought of you, O Abu Ishaq!" Then he sent with him a man (or some men) to Kufah to investigate the matter about him (from the people of Kufah). The inquiry was conducted in every mosque and all the people in these mosques praised him; but in the mosque of the Banu 'Abs, a man, with the name of Usamah bin Qatadah and surname Abu Sa'dah, stood up and said, "Sa'd bin Abu Waqqas did not participate in Jihad and he did not distribute the spoils equitably and did not judge justly." On this Sa'd said: "I shall make three supplications in respect of him: O Allah! If this slave of Yours is a liar and seeker of notoriety, please prolong his life and lengthen his period of adversity and afflict him with trials." (And so did it happen.) Thereafter, when the man was asked about his condition he would say, "I am an old man afflicted with trials and overtaken by the curses of Sa'd."

Commentary

This is one of the marvels cited by the author (may Allah shower blessings on him); it is an incident involving Sa'd bin Abee Waqqas (may Allah be pleased with him) as related by Jabir bin Samurah (may Allah be pleased with him). Sa'd was famous for the acceptance of his supplication; that is, Allah gave him the *Karaamah* which is that

He accepts his supplication whenever he supplicated. The Leader of the Believers, Umar bin Al-Khattab (may Allah be pleased with him), made him the Governor over the people of Kufah.

After the Muslims conquered Iraq, they made territories out of cities and founded the two cities, Basra and Kufah, which became the foremost cities in Iraq. Then the Leader of the Believers (may Allah be pleased with him) appointed governors for the cities, and Sa'd bin Abee Waqqas was appointed as the governor of Kufah. The people of Kufah complained to the Leader of the Believers, Umar (may Allah be pleased with him) that Sa'd does not used to observe the *Salat* properly. A noble companion that the Prophet (may Allah be pleased with him) bore witness to his admission into Paradise!

Umar (may Allah be pleased with him) sent for him and informed him that the people of Kufah have complained that he does not pray properly. So Sa'd (may Allah be pleased with him) informed him that he used to lead them in prayer according to the manner of the Prophet's *Salat* ﷺ. He mentioned the Isha Prayer, and it seemed, Allah knows best, that that was what those complainants specifically mentioned. He (may Allah be pleased with him) said: 'I do lead them in *Salat* according to the practice of the Messenger of Allah ﷺ without default,' that is, I did not abandon it but persisted on it. 'I used to lengthen the first two *Rak'ah* of *Isha* and shorten the last two.' Umar (may Allah be pleased with him) then told him: 'That is my opinion of you, O Aboo Ishaaq'. Umar exonerated him because he opined that he would lead his subjects properly in *Salat*; that is, according to the *Sunnah* of the Prophet ﷺ.

Notwithstanding, he continued with the investigation because that was what is expected of his office and he understood the essence of the responsibility. Therefore, he sent some men to Kufah to investigate the conduct and behaviour of Sa'd (may Allah be pleased with him). There was no mosque that members of this panel entered and asked about Sa'd except that people would say good things about him.

This continued until they got to the mosque of Banî 'Abs where a man stood up and said: 'Now that we have been asked to comment,

(I say:) this man is not just in giving judgement, he does not go forth with detachment and he is not fair in dealings'. The man's statement that Sa'd (may Allah be pleased with him) does not to go forth with detachment means that he would not participate in Jihad nor distribute the war booty equally; and that he does judge justly among people.

He made these three false accusations against him, so Sa'd (may Allah be pleased with him) said: 'By Allah, I shall make three supplications against you'. He supplicated that Allah – the Mighty and Sublime -- should prolong his life but impoverish him and expose him to trials, we ask Allah for well-being. These three supplications are grave but he (may Allah be pleased with him) made it conditional; he said: 'if your servant had stood up for *Riyaa* (show-off) and *Sum'ah* (seeking fame).' That is, (if the man had made the accusations) without any just cause.

And Allah – the Mighty and Sublime - granted his supplication. This man lived long to the extent that his eyebrows fell over his eyes due to old age but he was miserable and exposed to trials. In this condition of old age, he used to molest the girls by cornering them in the markets in order to wink at them, refuge is with Allah. He used to say about himself: 'I am an old man afflicted with trials and overtaken by the curses of Sa'd.'

This was among the extraordinary feats with which Allah honoured Sa'd bin Abee Waqqas (may Allah be pleased with him). There are a lot of benefits in this hadeeth.

One of the benefits is that a person in charge of the affairs of a people will never be safe from them irrespective of his status; there is no way atrocity would not be committed against him.

Thus, Ibn Al-Waradiyy said in his famous poetry which begins with:

Shun the music and flirtatious speech;

Say the decisive word and shun he that plays about.

Leave fame for the youthful age

For the youthful age is the prime of one.

And he said among his wise lines:

Half of the people are enemies to

He who is in authority, this if he is just.

Another benefit from this hadeeth is that it is permissible for the oppressed to supplicate against his oppressor in accordance with his act of oppression. Thus, Sa'd bin Abee Waqqas (may Allah be pleased with him) made those supplications against the one who had oppressed him.

Another benefit is that Allah – the Mighty and Sublime -- responds to the supplication of the victim of oppression. Hence, when the Prophet ﷺ sent Muaadh bin Jabal (may Allah be pleased with him) to Yemen and instructed him to collect Zakat of their wealth, he said ﷺ: **"Stay clear of the best of their wealth and fear the supplication of the oppressed for there is no barrier between it and Allah"**[1]. Allah responds to the supplication of the oppressed even if he were a disbeliever. This is because Allah– the Mighty and Sublime- is fair in His Judgements, so He treats the victim of oppression equitably and justly even if he is a disbeliever. What if he is a Muslim?

A benefit from this *hadeeth* is that it is permissible for a person to make his supplication conditional on a particular premise. If he supplicates against a person while he makes an exception such as saying: 'O Allah if it is so, do such-and-such with him. O Allah, if he has wronged me, give me justice; or afflict him with this-and-that.' You should supplicate in a manner commensurate with the wrongdoing. Allah, the Exalted, brought (an instance of) conditional supplication in the Glorious Qur'aan.

Allah, the Exalted, said:

﴿ وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ
لَمِنَ ٱلصَّٰدِقِينَ ﴿٦﴾ وَٱلْخَٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ ﴿٧﴾ وَيَدْرَؤُا۟ عَنْهَا

1 Al-Bukhaari reported it in the Book of Zakah, the Chapter of Taking Zakah from the Rich and Giving it to the Poor, no: (1401); and Muslim reported it in the Book of Faith, the Chapter of Calling to the Two Testimonies and the Laws of Islam, no: (27).

ٱلْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ ٱلْكَٰذِبِينَ ﴿٨﴾ وَٱلْخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ﴿٩﴾

"And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (I.e. testifies four times) by Allah that he is one of those who speak the truth. And the fifth (testimony should be) the invoking of the Curse of Allah shower blessings on him if he be of those who tell a lie (against her). But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie. And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth. (24:6-9).

One of the benefits of this hadeeth was the Leader of the Believers [Umar (may Allah be pleased with him)]'s concern for his subjects. It demonstrated his sense of responsibility, and his mental alertness and consciousness regarding it. Thus, he became famed for his sense of justice and his good administrative skills in matters of war, peace, daily activities and religious affairs. The reality is that he was the best Caliph after Aboo Bakr (may Allah be pleased with him); rather, he (Umar) was one of the achievements of Aboo Bakr (may Allah be pleased with him) because it was the latter who appointed him as the leader of the Muslims.

In conclusion, this hadeeth contains numerous benefits and what we have mentioned is nothing but a synopsis.

Allah alone grants success.

Hadeeth 1506

وَعَنْ عُرْوَةَ بنِ الزُّبَيْرِ أَنَّ سَعِيدَ ابْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، رَضِيَ الله عَنْهُ خَاصَمَتْهُ أَرْوَى بِنْتُ أَوْسٍ إِلَى مَرْوَانَ ابْنِ الْحَكَمِ، وَادَّعَتْ أَنَّهُ أَخَذَ

شَيْئًا مِنْ أَرْضِهَا، فَقَالَ سَعِيدٌ: أَنَا كُنْتُ آخُذُ مِنْ أَرْضِهَا شَيْئًا بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ الله ﷺ!؟ قَالَ: مَاذَا سَمِعْتَ مِنْ رَسُولِ الله ﷺ؟ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الأَرْضِ ظُلْمًا، طُوِّقَهُ إِلَى سَبْعِ أَرَضِينَ» فَقَالَ لَهُ مَرْوَانُ: لا أَسْأَلُكَ بَيِّنَةً بَعْدَ هذَا، فَقَالَ سَعِيدٌ: اللَّهُمَّ إِنْ كَانَتْ كَاذِبَةً، فَأَعْمِ بَصَرَهَا، وَاقْتُلْهَا فِي أَرْضِهَا، قَالَ: فَمَا مَاتَتْ حَتَّى ذَهَبَ بَصَرُهَا، وَبَيْنَمَا هِيَ تَمْشِي فِي أَرْضِهَا إِذْ وَقَعَتْ فِي حُفْرَةٍ فَمَاتَتْ. متفقٌ عَلَيهِ .

'Urwah bin Az-Zubair reported: Arwa bint Aus brought a suit against Sa'id bin Zaid bin 'Amr bin Nufail ﷺ. She complained to Marwan bin Al-Hakam that he had wrongfully taken possession of a portion of her land. Sa'id said: "How can I take a portion out of her land while I have heard a denunciation from the Messenger of Allah ﷺ." Marwan asked him: "What did you hear from the Messenger of Allah?" He said, "I heard the Messenger of Allah saying, 'He who takes a span of land unjustly will be made to wear seven earths round his neck on the Day of Ressurection'." Marwan said to him: "I don't seek proof from you after this." Sa'id supplicated: "O Allah! If she is a liar, deprive her of her eye sight and cause her to die in her land." 'Urwah said: "She did not die till she became blind. While she was walking in her land (concerning which the dispute arose) she fell down into a pit and died." [Al-Bukhari and Muslim]

Commentary

Among the wonders of the intimate friends of Allah is that Allah – the Mighty and Sublime - responds to their supplications such that they will see its (manifestation) with their very eyes. This is Sa'eed bin Zayd bin Amr bin Nufayl (may Allah be pleased with him) who was one of the ten people that were given the glad tidings of Paradise (from earth). A

woman who claimed that he usurped a part of her land contended with him in the presence of Marwaan. He (Sa'eed) said: 'Will I take anything from her land after what I have heard from the Messenger of Allah!' They asked him: 'What did you hear?' He replied: 'I heard the Prophet ﷺ say: **"He who takes a span of land unjustly shall wear seven earths round his neck on the Day of Resurrection."**

He meant that how could he do such a thing after he heard that kind of a denunciation from the Prophet ﷺ. When any believer who professes faith in Allah and His Messenger ﷺ hears the like of this hadeeth that emanated from the truthful one whose honesty is testified to, he will not violate the right of others to their land, not even a span. The Messenger ﷺ was saying that if you were to take a hand span of land; he restricted it to a span as a form of hyperbole. Otherwise, if a smaller piece of land, even if it is a centimeter, is seized, he would be made to wear it on his neck on the Day of Resurrection as seven earths. This piece of land he usurped will be tied to his neck on the Day of Resurrection as seven earths because the earth is in seven layers. Allah, the Exalted, said:

﴿ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ ﴿١٢﴾ ﴾

*"It is Allah **Who has created seven heavens and of the earth the like thereof (i.e. seven)"** (65:12)*

When a person owns a land, the right of ownership extends downward to the seventh earth and also upward to the sky. Hence, no one can build a bridge over such land or burrow a tunnel underneath because the land belongs to him; he has the right of possession to the deepest part of the earth and the uppermost part of the sky. Therefore, if a span is unjustly seized from this land, it would be the entire possession around the neck of the oppressor on the Day of Resurrection; we ask Allah for well-being.

On the Day of Witness, the Day of Resurrection, when all beings, including animals, will be brought back to life, this transgressor will be laden with seven earths; we seek refuge with Allah. Hence, the Prophet ﷺ has said: **"May Allah's curse be upon the one that changes**

landmark."[1] That is, if a person shifts the landmark, which is the boundary of a land, in order to increase his land.

This is evidence that land encroachment is one of the Major Sins since it comes with this great burden on the Day of Resurrection. So what do you think of those who usurp large parcels of land today without any right? They seize these lands thereby limiting the grazing land of the Muslims. Thus, they cause difficulty to the Muslims by preventing them from their grazing land, their paths, their ravines, and the likes. These people will be made to wear what they take on their necks on the Day of Resurrection because they take it unjustly, we seek refuge with Allah. They appropriate public grazing lands, pathways and waterways of the Muslims without any right.

As a result, scholars have stated that a person cannot take possession of a reclaimed land which is close to a populated area if it may be of benefit to the inhabitants of the area. Even if a person reclaims a land, then plants crops or erects a structure on it, the crops or structure will be demolished for a general good of the town. A town is not a private possession of anyone but for the generality of the Muslim populace.

If it is assumed that the ruler denies this man of the land which the people of the town need, this does not transfer ownership of the land to the ruler because he has only acted on behalf of the people. No one holds any special right with regards to the general property of the Muslims. This issue is extremely grave. Thus, when the value of land increased, people began to transgress against one another, refuge is with Allah. A person would claim that a land belongs to him whereas it is not, and a person will encroach on the land of his neighbour. This is a grievous matter and there is a copious body of work on it that would exhaust a reader. The scholars have stated that if a person builds a fence and extends its construction into the land of another person by a centimeter, he becomes a transgressor. As a result, he will be punished before Allah – the Mighty and Sublime -- on the Day of Resurrection. Consider the great extent scholars have gone to warn against this act but people still usurp large swathes of land today, refuge is with Allah, notwithstanding this severe warning.

1 Muslim reported it in the Book of Animals for Offering, the Chapter of Prohibition as Regard Slaughtering Because of Other Than Allâh, no: (3657).

When Sa'eed bin Zayd (may Allah be pleased with him) narrated this hadeeth to Marwaan (may Allah shower blessings on him), he said: 'I shall not ask you for any proof'. This was because he knew that it was impossible for Sa'eed to take the land of this woman unjustly. As for the woman, Sa'eed said (may Allah be pleased with him): 'O Allah, if she is a liar take away her sight and cause her to perish in her land.' So, what happened? Allah took away the sight of this woman before she died and when she was walking on the land one day, she fell into a well and died therein. A well on the same land that she disputed with Sa'eed bin Zayd (may Allah be pleased with him) became a grave. This was a *Karaamah* for Sa'eed bin Zayd (may Allah be pleased with him). Allah – the Mighty and Sublime -- granted his supplication, and he (may Allah be pleased with him) witnessed it before his death.

We have earlier stated that the supplication of the oppressed is granted even if he were a disbeliever because Allah – the Mighty and Sublime – will help an oppressed person over the oppressor. This is because Allah, the Exalted, is just and He does not oppress and will not accept injustice from anyone.

Allah – the Mighty and Sublime -- stated in the Glorious Qur'aan:

﴿ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾ ﴾

"Verily, the oppressor's will not be successful." (6:21).

An oppressor will never be successful. Therefore, you should consider this story and the previously mentioned story of Sa'd bin Abee Waqqas (may Allah be pleased with him), and notice how Allah responded to the supplications. This is the way of Allah, the Exalted, regarding His servants. We ask Allah to protect you and us from oppression.

Allah alone grants success.

Hadeeth1507

وَعَنْ جَابِرِ بْنِ عَبْدِ الله رَضِيَ الله عَنْهُمَا قَالَ: لَمَّا حَضَرَتْ أُحُدٌ دَعَانِي

أَبِي مِنَ اللَّيْلِ فَقَالَ: مَا أُرَانِي إِلاَّ مَقْتُولاً فِي أَوَّلِ مَنْ يُقْتَلُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَإِنِّي لاَ أَتْرُكُ بَعْدِي أَعَزَّ عَلَيَّ مِنْكَ غَيْرَ نَفْسِ رَسُولِ الله، ﷺ، وَإِنَّ عَلَيَّ دَيْنًا فَاقْضِ، وَاسْتَوصِ بِأَخَوَاتِكَ خَيْرًا. فَأَصْبَحْنَا، فَكَانَ أَوَّلَ قَتِيلٍ؛ وَدَفَنْتُ مَعَهُ آخَرَ فِي قَبْرِهِ، ثُمَّ لَمْ تَطِبْ نَفْسِي أَنْ أَتْرُكَهُ مَعَ آخَرَ، فَاسْتَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ، فَإِذَا هُوَ كَيَوْمَ وَضَعْتُهُ غَيْرَ أُذُنِهِ، فَجَعَلْتُهُ فِي قَبْرٍ عَلَى حِدَةٍ. رَوَاهُ الْبُخَارِي .

Jabir bin 'Abdullah ﷺ said: My father called me on the evening before (the battle of) Uhud and said: "I perceive that I shall be among the first from among the Companions of the Prophet ﷺ to be martyred, and after him you are the dearest to me. I am under the burden of debt. Pay it and treat your sisters well." Next morning he was among the first to be killed, so I buried him along with another in the same grave. Thereafter, I did not like that I should leave him with another in the grave. So I dug up his corpse after six months and he was in the same condition in which he was on the day when I buried him, except that there was a scratch on his ear. Then I buried him in a separate grave. [Al-Bukhari]

Commentary

Some of the marvels of the intimate friends of Allah mentioned by the author, may Allah him, in the Chapter of Superiority and Marvels of the *Auliyâ'* have earlier been explained.

He (may Allah shower blessings on him) mentioned an account of Abdullah bin Hiraam (may Allah be pleased with him), the father of Jabir bin Abdullah (may Allah be pleased with him), in this hadeeth. He woke up his son at night and said: 'I perceive that I shall be among the Companions of the Messenger of Allah to be martyred.' This was just before the Battle of Uhud. Then he counselled him, he said: 'and after him you are the dearest to me.' He directed him to pay his debt

and treat his sisters well.

Then during the battle, he fought and he was killed. On that day, the number of dead Muslims was seventy men which made it difficult for them to dig a grave for each person. So, they decided to bury two or three persons in a grave, and Abdullah bin Hiraam (may Allah be pleased with him), Jabir's father, was buried with another man. Jabir was not pleased with this, so he decided to bury his father separately. So he dug up his corpse after six months and found him as if he was buried that day, with no trace of decomposition, except for little changes to his ear. He (may Allah be pleased with him) later buried him separately in a grave.

Jabir (may Allah be pleased with him) paid the debt and treated his sisters very well. When he had to marry, Jabir (may Allah be pleased with him) married a previously married woman. The Prophet ﷺ asked him, '**Have you gotten married?**' He replied, 'Yes.' The Prophet ﷺ said: 'A virgin or a previously married woman? He said, 'A previously married woman.' The Prophet ﷺ said: '**You should have got married to a virgin that you will play with and will play with you; that will laugh with and you laugh with her**". He (may Allah be pleased with him) said: 'O Messenger of Allah, my father left sisters for me'. He stated that he chose to marry a previously married woman so that she would take care of them.

This hadeeth depicts the marvel of Abdullah bin Hiraam, the father of Jabir (may Allah be pleased with both of them). Allah brought his dream to fruition and he became the first to be killed at Uhud. He was buried and the earth did only devour a very little part of his body after the passage of six months. This is one of his marvels (may Allah be pleased with him).

You should know that after the interment of a corpse, the earth will devour it and nothing will be left of it except the coccyx. This will serve as material from which people will be created on Day of Resurrection – bodies will resurrect from it. The earth will not consume only the Prophets, may Allah extol their mentioning, as stated by the Prophet ﷺ: **"Verily, Allah has forbidden the earth from consuming the**

bodies of the Prophets."[1] And it will devour the bodies of others. Nonetheless, Allah – the Mighty and Sublime- may prevent the earth from consuming the body of anyone in order to honour him.

Hadeeth1508

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ وَمَعَهُمَا مِثْلُ الْمِصْبَاحَيْنِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افترَقَا، صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ. رَوَاهُ الْبُخَارِي.

Anas ﷺ reported: Two Companions of the Prophet ﷺ left his home in a very dark night with something like lights in front of them; when they separated, each of them had one light in front of him till they arrived home. [Al-Bukhari]

Commentary

The great scholar of hadeeth, An-Nawawee, may Allah shower blessing on him, mentioned this hadeeth in his book *Riyaadu-Saaliheen* under the Chapter of the Wonders and Marvels of the *Auliyâ.*

It was about two men: Usayd bin Hudayr and Abbaad bin Bishr (may Allah be pleased with both). They were with the Prophet ﷺ on a dark night, at a time when there was no lamp in the marketplaces nor in homes. They departed the Prophet ﷺ this dark night, and Allah – the Mighty and Sublime -- made for them two lamps in their front; that is, lamps comparable to electric bulbs illuminating the road for them. This was neither from their making nor with any input from them. Rather Allah – the Mighty and Sublime - created the light

1 Ahmad reported it (4/8); and Aboo Dawood, in the Book of Salat, the Chapter of the Excellence of the Day and Night of Jumu'ah, no: (883); and An-Nasaaee in the Book of Jumu'ah, the Chapter of Saying Much Salat on the Prophet ﷺ, no: (1357); and Ibn Maajah, the Book of Establishing the Salat, and the Sunnah Therein, Chapter of the Excellence of Jumu'ah, no: (1075).

to move ahead of them until they reached their houses. This was a marvel from Allah – the Mighty and Sublime. One of the marvels of Allah – the Mighty and Sublime -- was that He illuminates the road for His servants – a physical road and its benefit could be felt.

These two men, may Allah be pleased with them and may they be pleased with what Allah will give them, walked under the light when there was no light even in the marketplace. There was no light nor lamps and the night was dark. So, Allah – the Mighty and Sublime -- made the light for them.

There is also an abstract light that Allah throws in the heart of a believer as a honour for him. You will see some scholars whom Allah endows with vast knowledge in every field, and are blessed with understanding, retentive memory and effective use of expressive style. One of such scholars was *Shaykh ul-Islam*, Ibn Taimiyyah, may Allah shower blessing on him. Allah blessed the Ummah through him, and it has continued to benefit from his works till this day of ours. He died in 728 years after *Hijrah*, which is hundreds of years ago, but the *Ummah* is still benefiting from his books. Allah, the Exalted, bestowed upon him vast knowledge, keen understanding and power of discourse. No one could overwhelm him in debate regarding any matter. Indeed, he once said (may Allah shower blessings on him): 'Anybody who employs a verse (of the Qur'aan) or *hadeeth* as a proof to debate with me upon falsehood, I will make the verse or the *hadeeth* a proof against him and not a proof for him.' That Allah, the Exalted, granted a human such level of ability is from His Bounties. He [Ibn Taimiyyah (may Allah shower blessings on him)] would debate with his opponents and refer them to the statements of one of their figureheads in a particular book of his. The followers of the man who is debating with *Shaykh ul-Islam* (may Allah shower blessings on him) might not be aware of the books whereas he (Ibn Taimiyyah) knew what was inside the books.

His debate with a *Maaliki* Judge in *Aqeedatul Waasitiyyah* was amazing. The *Maaliki* Judge attempted to arouse the feeling of the leader against him. But he (*Shaykh ul-Islam*) said, 'This is impossible and it is not in line with your school of thought. You, the *Maalikis*,

used to say such-and-such. It is not possible to get support from the ruler for what you have mentioned based on your School of Thought.' The man was dejected: 'How did he know about our School what we do not know?' He was gifted in every field, may Allah shower blessings on him. He was versed in Arabic Grammar, Arabic Language, Syntax and Rhetoric.

Indeed, his student, Ibn Qayyim, may Allah shower mercy on him, in his book, *Badaa'iul-Fawaa'id*, discussed and examined very meticulously the difference between the words: *Madaha* and *Hamida*.[1] He also discussed how arrangement of letters makes a difference in meaning in Arabic Language. He (may Allah shower blessings on him) came up with a profound research. Then he (may Allah shower blessings on him) said, 'Shaykh ul-Islam (Ibn Taymiyyah) always brought amazing insight whenever he talked about this issue.' He meant the issue of the Arabic Language and Syntax.

And he (Ibn Taimiyyah) was as a poet said:

The lightning glittered towards the highland,

So I said to it: O lightning I am preoccupied from you.'[2]

That is, Shaykh ul-Islam was preoccupied with what was greater than issues of Arabic Grammar, Rhetoric or Syntax; he was far involved in superior things. Once, he came to Egypt during the days of Abu Hayyaan, the famous grammarian and scholar of Tafseer. Abu Hayyan was one of the leading experts in the field and used to extol Shaykh ul-Islam Ibn Taimiyyah. Indeed, he had a poem in his praise, part of which says:

Ibn Taimiyyah stood in defence of our Sharee'ah

The way the Leader of the Taymee Tribe did when his people rebelled[3].

1 The root meaning of both words goes back to 'he praised'. [Translation Note].
2 Found in Mu'jam Buldaan (5/264); the line is ascribed to Abdur-Rahman bin Daarah.
3 Found in Al-Maqsad Al-Ar'shad (1/138). The line is attributed to Aboo Hayyan

The Leader of the Taymee Tribe in this context is Aboo Bakr (may Allah be pleased with him). That is, he (Ibn Taimiyyah) upheld Islam during a time of trial and innovation as Aboo Bakr (may Allah be pleased with him) upheld it during the time of calamity.

Abu Hayyaan would praise Ibn Taimiyyah in his poems. When he arrived in Egypt, people came to meet him so as to benefit from his knowledge and engage him in debates. Among those who came to him was Abu Hayyaan. So he discussed matters of Arabic Grammar with him. This was because Abu Hayyaan was an authority in Arabic Grammar. Ibn Taimiyyah (may Allah shower blessings on him) said to him: 'This is incorrect; the Arabs do not say that.' So (Abu Hayyaan) said, 'How then did Seebawayh, the Imam of Arabic Grammar, mentioned it in his book?' Then Ibn Taimiyyah (may Allah shower blessings on him) said to him, 'Is Seebawayh the prophet of Arabic Grammar? Must we follow him? Indeed, Seebawayh committed errors in more than eighty places in his book that you and Seebawayh do not know.'

In the eyes of the grammarians, Seebawayh is comparable to Al-Bukhaari in the eyes of People of Hadeeth. So Abu Hayyaan was stunned; how could Ibn Taimiyyah say that? Then he went to compose a defamatory poem about him - and in Allah we seek refuge. Although he had earlier praised him, he decided to defame him.

The important point is that since Allah does bestow a physical light, as a wonder, with which a person sees, as it occurred in the case of these two companions, He also bestows abstract light which He casts into the heart of a believing servant.

We ask Allah to make you and us among such servants. We beseech Him to cast light and guidance into our hearts such that we will have the ability to talk about the *Shareeʿah* as if the texts are displayed before us. This is part of the blessings of Allah upon His servant.

Al-Andalusee.

We ask Allah, the Exalted, to make us among his pious intimate friends, His successful party and righteous servants.

Hadeeth1509

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: بَعَثَ رَسُولُ الله ﷺ عَشرَة رَهْطٍ عَيْنًا سَرِيَّة، وَأَمَّرَ عَلَيْهِمْ عَاصِمَ ابنَ ثَابِتٍ الأَنْصَارِيَّ، رَضِيَ الله عَنْهُ، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا بِالْهَدْأَةِ، بَيْنَ عُسْفَانَ وَمَكَّةَ؛ ذُكِرُوا لِحَيٍّ مِنْ هُذَيْلٍ يُقَالُ لَهُمْ: بَنُو لِحيَانَ، فَنَفَرُوا لهمْ بِقَرِيبٍ مِنْ مِائةِ رَجُلٍ رَامٍ، فَاقْتَصُّوا آثارَهُمْ، فَلَمَّا أَحَسَّ بِهِمْ عَاصِمٌ وَأَصْحَابُهُ، لَجَؤُوا إِلَى مَوْضِعٍ، فَأَحَاطَ بِهِمُ الْقَوْمُ، فَقَالُوا: انْزلوا، فَاعْطُوا بِأَيْدِيكُمْ وَلَكُمُ الْعَهْدُ وَالْمِيثَاقُ أَنْ لا نَقْتُلَ مِنْكُمْ أَحَدًا، فَقَالَ عَاصِمُ بنُ ثَابِتٍ: أَيُّهَا الْقَوْمُ! أَمَّا أَنَا، فَلا أَنْزِلُ عَلَى ذِمَّةِ كَافِرٍ: اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ، ﷺ؛ فَرَمَوْهُمْ بِالنَّبْلِ فَقَتَلُوا عَاصِمًا، وَنَزَلَ إِلَيْهِمْ ثَلاثَةُ نَفَرٍ عَلَى الْعَهْدِ وَالْمِيثَاقِ، مِنْهُمْ خُبَيْبٌ، وَزَيْدُ بْنُ الدَّثِنةِ وَرَجُلٌ آخَرُ. فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ، فَرَبَطُوهُمْ بِهَا. قَالَ الرَّجُلُ الثَّالِثُ: هذَا أَوَّلُ الْغَدْرِ وَالله! لا أَصْحَبُكُمْ إِنَّ لِي بِهؤُلاءِ أُسْوَةً - يُرِيدُ الْقَتْلَى - فَجَرُّوهُ وَعَالجوهُ، فَأَبى أَنْ يَصْحَبَهُمْ، فَقَتَلُوهُ، وَانْطَلَقُوا بِخُبَيْبٍ، وَزَيْدِ بنِ الدَّثِنَةِ، حَتَّى بَاعُوهُمَا بِمَكَّةَ بَعْدَ وَقْعَةِ بَدْرٍ؛ فَابْتَاعَ بَنُو الْحَارِثِ بنِ عَامِرِ بنِ نَوْفَلِ بْنِ عَبْدِ مَنَافٍ خُبَيْبًا، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا عَلَى قَتْلِهِ، فَاسْتَعَارَ من بَعْضِ بَنَاتِ الْحَارِثِ مُوسَى يَسْتحِدُّ بِهَا فَأَعَارَتْهُ، فَدَرَجَ بُنيٌّ لَهَا وَهِيَ غَافِلَةٌ حَتَّى أَتَاهُ، فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فَخْذِهِ والْمُوسَى بِيَدِهِ، فَفَزِعَتْ فَزْعَةً عَرَفَهَا

خُبَيْبٌ. فَقَالَ: أَتَخْشَيْنَ أَنْ أَقْتُلَهُ مَا كُنْتُ لأَفْعَلَ ذلِكَ! قَالَتْ: وَالله! مَا رَأَيْتُ أَسِيرًا خَيْرًا مِنْ خُبَيْبٍ، فَوَالله! لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ قِطْفًا مِنْ عِنَبٍ فِي يَدِهِ، وَإِنَّهُ لمُوثَقٌ بِالْحَدِيدِ وَمَا بِمَكَّةَ مِنْ ثَمَرَةٍ، وَكَانَتْ تَقُولُ: إِنَّهُ لَرِزقٌ رَزَقَهُ الله خُبَيْبًا، فَلَمَّا خَرَجُوا بِهِ مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْحِلِّ، قَالَ لَهُمْ خُبَيْبٌ: دَعُونِي أُصَلِّي رَكْعَتَيْنِ، فتركوه، فركع ركعتين فَقَالَ: والله! لَوْلاَ أَنْ تَحْسَبُوا أَنَّ مَا بِي جَزَعٌ لَزِدْتُ. اللَّهُمَّ أَحْصِهِمْ عَدَدًا، واقْتُلهُمْ بَدَدًا، وَلا تُبْقِ مِنْهُم أَحَدًا، وَقَالَ:

فَلَسْتُ أُبَالِي حِينَ أُقْتَلُ مُسْلِمًاعَلَى أَيِّ جَنْبٍ كَانَ لله مَصْرَعِي وَذلِكَ فِي ذَاتِ الإِلهِ وَإِنْ يَشَأْيُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ وَكَانَ خُبَيْبٌ هُوَ سَنَّ لِكُلِّ مُسْلِمٍ - قُتِلَ صَبْرًا - الصَّلاةَ، وَأَخْبَرَ - يَعْنِي: النَّبِيَّ ﷺ - أَصْحَابَهُ يَوْمَ أُصِيبُوا خَبَرَهُمْ، وَبَعَثَ نَاسٌ مِنْ قُرَيْشٍ إِلَى عَاصِمِ بْنِ ثَابِتٍ حِينَ حُدِّثُوا أَنَّهُ قُتِلَ أَنْ يُؤْتَوا بِشَيْءٍ مِنْهُ يُعْرَفُ، وَكَانَ قَتَلَ رَجُلاً مِنْ عُظَمَائِهِمْ، فَبَعَثَ الله لِعَاصِمٍ مِثْلَ الظُّلَّةِ مِنْ الدَّبْرِ فَحَمَتْهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا أَنْ يَقْطَعُوا مِنْهُ شَيْئًا، رَوَاهُ الْبُخَارِي .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ sent an espionage mission of ten men under the leadership of 'Asim bin Thabit Al-Ansari ﷺ. They proceeded till they reached Al-Had'ah, a place between 'Usfan and Makkah and the news of their arrival reached a section of the tribe of Hudhail, called Banu Lihyan. About one hundred men, who were all archers, hurried to follow their tracks. When 'Asim and his companions came to know of their pursuers, they took refuge in a safe place. The infidels encircled them and said to them: "Come down and surrender, and we promise and guarantee you that we will not kill anyone

of you." 'Asim bin Thabit ﷺ said: "By Allah! I will not come down to be under the protection of disbelievers. O Allah! convey this news to our Prophet ﷺ." Then the infidels shot arrows at them till they killed 'Asim. Three men came down relying on their promise and covenant. They were Khubaib, Zaid bin Ad-Dathinah and another man. When the disbelievers captured them, they tied them up with the strings of their bows. The third of the captives said: "This is the beginning of first betrayal. By Allah! I will not go with you. I have a good example in these (martyrs)." So they dragged him and tried to compel him to accompany them, but he refused. At last they killed him. They took Khubaib and Zaid bin Ad-Dathina with them and sold them as slaves in Makkah. This incident took place after the battle of Badr.

Khubaib was bought by the sons of Al-Harith bin 'Amir bin Naufal bin 'Abd Manaf. It was Khubaib who had killed Al-Harith in the battle of Badr. Khubaib remained a prisoner with those people for a few days till the sons of Al-Harith resolved to kill him.

When Khubaib got wind of this plot, he borrowed a razor from one of Al-Harith's daughters in order to remove his pubic hair. Her little son crawled towards Khubaib because of her carelessness. Later on, she saw her son on his thigh and the razor was in his hand. She got scared so much that Khubaib noticed the agitation on her face and said: "Are you afraid that I will kill him? No, I will never do that." She later remarked (after Al-Khubaib got martyred): "By Allah! I never saw a prisoner better than Khubaib." She added: "By Allah! I saw him once eating of a bunch of grapes in his hand while he was chained and there was no such fruit at that time in Makkah. Probably it was a boon which Allah bestowed upon Khubaib."

When they took him out of the Haram of Makkah to kill him outside its boundaries, Khubaib requested them to let him offer two Rak'ah of voluntary prayer. They allowed him and he offered two Rak'ah prayer. Then he said: "Had I not apprehended that you would think that I was afraid of death, I would have prolonged the prayer. O Allah! Count their number; slay them one by one

and spare not one of them." He then recited these poetic verses:

'I do not care how they kill me as long as I get martyred in the Cause of Allah as a Muslim. I received my death for Allah's sake. If Allah so desires, He will bless, the amputated limbs of the torn body.'

Then the son of Al-Harith killed him. It was Khubaib who set the tradition for any Muslim sentenced to death in captivity to offer two Rak'ah of voluntary prayer. On that day the Messenger of Allah ﷺ informed his Companions of the martyrdom of Khubaib. Later on, when some disbelievers from Quraish were informed that 'Asim had been martyred, they sent some people to fetch a significant part of his body to ascertain his death. (This was because) 'Asim had killed one of their chiefs. So Allah sent a swarm of wasps, resembling a shady cloud, to hover over the body of 'Asim and to shield him from their messengers, and thus they could not cut off anything from his body. [Al-Bukhari]

Commentary

The author, may Allah shower blessing on him, reported a number of hadeeths in the Chapter on marvels and virtues of the Auliyâ'. One of such is the hadeeth of Aboo Hurayrah (may Allah be pleased with him) about Aasim bin Thaabit al-Ansaari and his companions.

The Prophet ﷺ sent ten of them to spy on the enemies. When they were close to Makkah, a group of people from Banoo Hudhayl noticed them and followed in their trail with about hundred archers. They followed on their heels until they surrounded Aasim and his companions. Then the people of Hudhayl asked them to come down promising them safety and that they would not kill them. But Aasim (may Allah be pleased with him) said: 'By Allah, I will not come down under the protection of a disbeliever who betrays Allah, and whoever betrays Allah will betray the servants of Allah.'

Once, Aboo Moosa Al-Ash'ari (may Allah be pleased with him) wrote to Umar bin Al-Khattaab (may Allah be pleased with him)

about a Christian man who has a profound knowledge of accounting. He requested Umar's (may Allah be pleased with him) permission to put this Christian man in charge of the public treasury. Umar (may Allah be pleased with him) replied him thus: 'I do not believe in one who betrays Allah and His Messenger. Every disbeliever is a traitor and such should not be given authority over the public treasury.'

Aboo Moosa (may Allah be pleased with him) wrote to Umar (may Allah be pleased with him) again stating that the likes of this man are rare in terms of accounting and efficiency. Umar (may Allah be pleased with him) wrote back to him: 'In the Name of Allah, the Most Gracious, the Most Merciful. From the Leader of the Believers, servant of Allah, Umar bin Al-Khattab. The Christian is dead. Peace unto you.'

It was in one sentence: 'The Christian is dead.' That is, does it mean that the management of our public treasury would cease or be in jeopardy if this man were to die? Thus did he silence the yearning of Abu Musa (may Allah be pleased with him).

Hence, 'Aasim (may Allah be pleased with him) refused to come under the protection of the disbelievers because they were not trustworthy; every disbeliever is not trustworthy. Then they shot arrows at the ten companions killing 'Aasim and six others. The remaining three said: 'Let us get down and see whether they will fulfill their promise or not.' The Hudhayli people got hold of them and removed their cords to tie their hands. One of the three persons said: 'This is the first treachery; I cannot accompany you people.' So they struggled (to pull him ahead). He said: 'Never!' So they killed him.

Thereafter they went away with Khubayb and his companion (may Allah be pleased with both) to Makkah and sold them. Khubayb (may Allah be pleased with him) was bought by the people of Makkah. Meanwhile, Khubayb had killed their chief in the Battle of Badr and they saw that as an opportunity to kill him. So, they took him into their as a prisoner with his hand tied. One day, he was in the house as a prisoner whose hands were tied, a lad from the household walked slowly to Khubayb (may Allah be pleased with him) as if he pitied him and had mercy for him as it is habitual for a person to show

mercy and compassion to children. Thus, if you notice yourself being compassionate and merciful to children, it is one of the signs of Allah's Mercy to you. This is because Allah shows mercy to those who are merciful (themselves). When Al-Aqra' bin Al-Haabis (may Allah be pleased with him) saw the Prophet ﷺ kiss, I think Hasan or Husayn, he said: 'I have ten children and I have not kissed any of them.' Hence, the Prophet ﷺ said: 'What can I do for you if Allah has taken mercy away from your hearts.'(1) [And he said ﷺ:] 'Allah shows mercy to His servants that show mercy.'(2)

Khubayb (may Allah be pleased with him) carried the child and placed him on his lap. He had borrowed a razor from a member of the household in order to shave his pubic hair. The boy had gone to Khubayb without the knowledge of the mother. When she realized that he was on the lap of Khubayb (may Allah be pleased with him) who was with a razor, she thought it was an opportunity for Khubayb (may Allah be pleased with him). What could he do? Kill the boy? The razor and the lad were with him and he was alone with him but he was trustworthy, a noble companion. When he sensed that the mother was terrified, he said: 'By Allah, I will not kill him.'

She said: 'By Allah, I have never seen a prisoner better than Khubayb. I saw with him a pluck of grapes which he was eating. At the time, there were no grapes in Makkah. Thus I knew that that was from Allah, the Exalted, who had facilitated the grape for him, being a prisoner that had no authority over himself in any away. He did not have the ability to go to the market to buy or to feed since he was under captivity. But Allah facilitated this pluck of grapes for him to eat while in Makkah.' She knew it was from Allah. This is similar to the story of Maryam (may Allah be pleased with her):

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ

1 Al-Bukhaari reported it in the Book of Manners, Showing Mercy to Children, Kissing Them and Holding Them to the Necks, no: (5539).

2 Al-Bukhaari reported it in the Book of Funerals, the Chapter of the Prophet's Statement ... no: (1204); and Muslim in the Book of Funerals, the Chapter of Crying Over the Dead, no: (1531).

﴿عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ ٣٧﴾

"Every time he entered Al-Mihraab to (visit) her, he found her supplied with sustenance He said: O Maryam! From where have you got this? She said, "This is from Allah". Verily Allah provides sustenance to whom He without limit" (3:37).

This is one of the marvels of Allah, the Exalted, for Khubayb (may Allah be pleased with him). Allah – the Mighty and Sublime -- honoured him by sending a pack of grapes for his consumption when there was none in Makkah. He remained a prisoner until those people whose father was killed by Khubayb agreed to kill him. However, because of their respect for the Sacred Precinct (Haram), they said: 'We shall kill him outside the Sacred Precinct.' This is because if a person commits murder and enters the Haram, it is not permissible to kill him in the Haram.

Allah, the Most High, said:

﴿وَمَن دَخَلَهُۥ كَانَ ءَامِنٗا ٩٧﴾

"Whosoever enters it, he attains security" (3: 97).

This practice dated back to the Days of Ignorance but Islam accented to it. If a person commits an action that should necessitate his death outside the Haram but seeks protection within its precinct, the Haram will protect him. It becomes impermissible to kill him. Then what should be done (to the criminal)? Someone might ask: If we accept the principle, does that mean that every criminal that seeks refuge in the Haram (that we should not kill him)? We say: We will not kill him in the Haram but coerce him to come out. How would we do that?

The scholars said he should not be provided with food or drink, and there should be no transaction with him. We will constrain him until the earth, despite its vastness, will become strained for him. Then what will he do? He will come out. And we shall establish the punishment upon him thereafter.

The important point is that they went out with Khubayb (may

Allah be pleased with him) to a place called Al-Hill to kill him. He requested that they should allow him to observe two *Rak'ah*. This is because *Salat* is the noblest action of the limb, and it is a connection between a servant and his Lord.

They permitted him to observe two *Rak'ah*. After he finished it, he said: 'Were it not be that I fear that you people would say I was afraid, I would have extended it.' This was because he was keen on observing *Salat*, and loved to observe more of it when he was about to die.

Then he made three supplications against them: 'O Allah, gather them in numbers, kill them in scatters and do not give respite to any of them'. His supplication was granted, and none of them survived that year; all of them were killed. This was one of the wonders of Khubayb. Then he recited the following poetic verses:

'I don't care how they kill me as long as I get martyred in the Cause of Allah as a Muslim. I received my death for Allah's sake. And if Allah so desires, He will bless the amputated limbs of a torn body.'

So it was from the marvels of this man that Allah – the Mighty and Sublime -- used to provide him with fruits which are not available in Makkah. He would be eating them while his hands were in iron fetters. He was the first person to establish the practice of observing *Salat* when one is about to be killed. He did that and Allah – the Mighty and Sublime -- and His Messenger ﷺ assented to it. He (may Allah be pleased with him) also cursed those people and his supplication against them was granted.

As for Aasim bin Thaabit (may Allah be pleased with him) who had been murdered, when a group of people from Quraish, from whom he had killed one of their noble men, later learnt of his death, they dispatched some people to retrieve a significant part of his body to ascertain his death. When these people reached the location in order to remove some parts of his body, Allah – the Mighty and Sublime -- sent a swarm of bees, resembling a shady cloud, to protect him from these people. Thus, they were unable to move near him to cut his body part and they went back disappointed. That was also one of the *Karaamaat* for Aasim ﷺ. Allah, the Exalted, shielded his body after

his death from these enemies that wanted to mutilate him.

There are numerous marvels out of which the author (may Allah shower blessings on him) mentioned some in this chapter, and some others in various sections of this book.

Shaykh ul-Islam, may Allah shower blessing on him, has said: 'From the creed of the *Ahlus-Sunnah Wal-Jama'ah* is belief in the marvels of the intimate friends of Allah, and what Allah has made to occur through them under various types of sciences, discoveries, ability and influence.' He said (may Allah shower blessings on him): 'There were marvels before the advent of this Ummah, so also were they in the beginning of this *Ummah,* and they will continue till the Day of Resurrection.' He mentioned a lot of them in his book: *Al-Furqaan bayna Auliyâ' ash-Shaytaan wa Auliyâ' Ar-Rahman* (The criterion between the intimate friends of Satan and the intimate friends of the Most Merciful).

Allah alone grants success.

17. The book of the prohibited actions

Chapter 254: the prohibition of backbiting and the commandment of guarding one's tongue

The author, may Allah shower blessing on him, said: The chapter on the prohibition of backbiting and the commandment of guarding the tongue.

The Prophet ﷺ explained backbiting when he ﷺ said to his companions: 'Do you know what backbiting is?' They replied: 'Allah and His Messenger know best.' Then he ﷺ said: 'Backbiting is mentioning something about your brother what he dislikes.' They asked: 'O Messenger of Allah! What if what I say about my brother can be found in him? He replied ﷺ: 'If he possesses what you said, you have backbitten him but if does not possess it, then you have slandered him.' that is, including backbiting.

Backbiting is one of the major sins which Prayer, charity, fasting and other righteous acts cannot expiate; rather, it will remain on the scale. Ibn Abdul-Qawiyy (may Allah shower blessings on him) said in his poem entitled Al-Aadaab:

They have said backbiting and eavesdropping,

But major sins they are in the view of Ahmad.

He was referring to Ahmad bin Hanbal (may Allah shower blessings on him). That is, he considered backbiting and eavesdropping as major sins.

The saying of the Prophet ﷺ in defining backbiting: **"Your mentioning about your brother what he does not like"** includes what the person may dislike of physical and religious defects. Therefore, whenever you mention about a person what he dislikes, this is considered as backbiting. For instance, you would have backbitten

him by referring to him as lame, one-eyed, tall, short or similar description in reference to his physical deformity. This is considered as backbiting. When you make reference to his moral defect, for instance stating that he is not chaste or modest, he follows and gazes at women. An example of reference to religious defect is saying a person is an innovator, does not observe Prayer with the congregation or other similar acts, and condemning him in his absence. You talk about him in his absence; this is why it is called backbiting. However, if this is done in his presence, it will be an insult and affront, not backbiting.

And the saying of the Prophet ﷺ: **'If what you said of your brother is right, you have backbitten him. But if it is not true, you have slandered him.'** That is, you have slandered him and also backbitten him. He ﷺ omitted the second part because it is clear. Similar lucidity is noticeable in the Prophet's ﷺ statement: **'How I wish we could see our brothers.'** They, that is the companions, asked: 'O Messenger of Allah, are we not your brothers? He replied: **'You are my companions. My brothers are those that will come after me.'** That is, they will believe in him without having seen him. His saying: **'You are my companions'** does not negate their right of brotherhood; rather, the companions are his brothers and his companions while the latter generations are his brothers but not his companions. Thus, his statement: **'You have slandered him'** does not limit the matter to slander alone; rather it is backbiting and slander.

You should understand that the ignominy and sin of backbiting increase in accordance to its consequences. Therefore, backbiting a common man is not comparable to backbiting a scholar, leader, manager, minister or similar figures. This is because backbiting the people in authority in minor or major issue is worse than backbiting the one with no authority, control or responsibility. The harm in backbiting a common man is limited to him alone whereas backbiting a person holding a position of authority will harm him and those under his authority. For instance, there is no doubt that backbiting a scholar is an act of oppression against his personality just like every other Muslim. Furthermore, it harms the *Shareeʿah* which he conveys since a learned person is the carrier of the *Shareeʿah*. Your backbiting

him belittles him in the sight of people which would make them reject his statements. They will not have recourse to him in their religious affairs and they will doubt whatever truth he might say due to your action. This is a great crime against the *Shareeah*.

Likewise, this holds true for backbiting a leader, king, president and other similar figures. Such act of backbiting does not affect their personalities alone as it may lead to collapse of their government. When you backbite a leader, a minister or a king, you sow dissension in the hearts of the subjects against him which will lead to a great damage. This will lead to widespread confusion among the public and create a state of general disunity. It may start as verbal exchange and later become throwing of arrows. When the hearts are filled with enmity and hatred for the leader, it becomes impossible for such hearts to comply with the directives of the leader. The heart will perceive evil even when the leader commands good. Truthful indeed is this statement of the poet:

A pleasant agreeable eye is blind to every fault

As an angry resentful eye points to and sees (only) evil deeds

For instance, if you backbite one of the senior officials charged with the affairs of the Muslims, religious or administrative control, you are being malevolent to the entire Muslims though you might not know. Some people may opine that this person is only showing his anger and resentment, but how could turning a state of peace to a state of fear, and this stability into instability, and the present trust in the scholar to a state of mistrust be a genuine manner of resentment? If your heart is filled with vengeance or anger, then discharge it on yourself before anyone else. You should consider your own evil deeds, are you free from fault? You should begin with your deficiencies before you insult and backbite the leaders.

One might say, 'I (only) want to enjoin what is good and forbid what is evil!' We say, your intention is good, but the best manner of entrance into a house is through its door. Spreading the faults of your leaders is not a (proper) way of enjoining good and forbidding evil because this only increases evil. People will no longer trust

anyone. If a scholar says: 'Such-and-such act is despicable', they will say: 'Put that aside.' If a leader says: 'This is vile' and he tries to prevent people from it, they will say: 'No, you have not rectified yourself before correcting others.'

This can cause great havoc among the Muslims. It is amazing that these people who have been afflicted with backbiting people in authority, be it scholars or rulers, will never mention the good deeds of their victims, perhaps their criticism might be considered as a just assessment. And Allah, the Exalted, says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُواْ ۚ ٨ ﴾

"O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice." (Al-Maaidah: 8).

"***Let not the enmity and hatred***" that is, you should not allow the hatred you have for some people prevent you from being just in your assessment.

It is also amazing that you rarely find them warn against cheating, lying and other similar vices in their gatherings or statements. Cheating and lying are present in business transactions and other dealings, but you rarely see them direct their anger at correcting and warning the populace. And it is a well-known fact that when the people are upright, which implies that the individual Zayd, Umar, Bakr and Khaalid are righteous, the society will be righteous. And when this happens, the Ummah will be upright.

But then some people with diseased heart love the issue; they love scrutinizing the scholars in order to find their faults. They will not mention any of their good deeds but spread these faults among the people. They would make a leader, a minister or a ruler an object of discussion without mentioning any of his righteous deeds. Where is fairness in that? When Allah, the Exalted, has said:

"But Allah says the truth, and He guides to the (right) path".

Even in dealing with the polytheists, Allah – the Mighty and Sublime -- says:

﴿ وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ ﴿٢٨﴾ ﴾

"And when they commit a Faahishah (evil deed, going round the Ka'bah in a naked state, and every kind of unlawful sexual intercourse), they say, 'we found our fathers doing it, and Allah has commanded it on us." (Q7:28).

They (the polytheists) made two statements: One, 'We found our fathers doing it'; and two: 'And Allah commanded us to do it'. Allah – the Mighty and Sublime – settled the matter between them (by saying),

﴿ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ ﴿٢٨﴾ ﴾

"Say, 'Nay, Allah never commands Faahishah." (Q7: 28)

Allah acknowledged their true statement that they found their fathers doing it, but countered the falsehood (i.e. their saying that Allah – the Mighty and Sublime -- commanded them to do it).

You should be fair if you desire to criticize. As for digging for the faults of the Muslims, in particular their leaders, you should know that whoever seeks for the fault of his brother, Allah will also expose his faults. He – the Mighty and Sublime -- will certainly disgrace him even in his mother's house.

The important point is that we must stay away from backbiting and restrain our tongues (from it). And we should know that every word of backbite will lead to reduction in our righteous deeds and an increase in the righteous deed of the victim of backbite. This is reported in the hadeeth: **'Do you know the wretched one among you?'** They (the Companions) replied, 'The one with no *dirham* (money) or property'. He ﷺ said, **'No, the wretched one is he who comes on the Day of Resurrection with good deeds like (a heap of) a mountain, but had**

oppressed so-and-so, insulted so-and-so, and had taken the property of so-and-so, had shed the blood of so-and-so, and had beaten so-and-so. His good deeds will be taken and given to this-and-that. Such that if his good deeds are exhausted before what is against him is settled, his sins will be taken and will be heaped on him then he will be thrown into the hell (as a result of that).[1]

We also heard that when one of the pious predecessors heard that someone had backbitten him, he sent a gift to him with a message: 'You gave me the gift of your good deeds which I will benefit from on the Day of Resurrection, and I am giving you this gift which you will benefit from in this fleeting world.'

The important point, my brothers, which is my advice to you and myself, is to eschew backbiting and avoid discussing the evil aspects of the leaders, be them scholars, rulers or others in positions of authority. If you desire goodness and rectification, the door is open and the means are available. You may get in touch with them in person or contact them through other channels of communication if you cannot secure a private audience.

By so doing, you would have rendered your obligation and you would not be liable for whatever happens thereafter. Then, O my brother, does your backbiting the scholars or the leaders bring any good? Definitely not! Rather, it is corruption of the reality, and you do not add to the affair except difficulty; you do not remove oppression nor rectify mischief through it.

We beseech Allah – the Mighty and Sublime – to guard and protect our tongues from that which displeases Him, and He should make us attain that which is good and beneficial.

Commentary

The author (may Allah shower blessings on him) said: The chapter of prohibition of backbiting and commandment of

1 Muslim reported it in the Book of Goodness and Ties of Kinship, and Manners; in the Chapter of Prohibition of Injustice, no: (4678)

guarding one's tongue.

It has been earlier discussed that backbiting refers 'to talking about your brother about what he dislikes' in his religion, character, physical attributes and others. You should not discuss anything which your brother dislikes in his absence. And it has been earlier discussed that backbiting is one of the major sins which cannot be erased by Salat, charity, fasting or Hajj. It is similar to other major sins which will only be measured against good deeds on the scale. It has been earlier stated that backbiting has different rulings based on its evil and negative consequences. Similarly, backbiting people in authority, be it scholars or rulers, is worse than others, which is due to the enormity of its evil consequence.

As for what the author (may Allah shower blessings on him) cited from the verses (of the Qur'aan), the first is His statement:

"And do not backbite one another."

This is connected to what was mentioned at the beginning of the verse:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُواْ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ﴿١٢﴾﴾

"O you, who believe, avoid much suspicion, for indeed some suspicion is sin and do not backbite one another. Would any of you like to eat the flesh of his dead brothers? You would hate it." (Q49: 12).

Thereafter, Allah – the Mighty and Sublime - forbade backbiting and alluded to a point which should scare everyone; He – the Mighty and Sublime - said:

"Would anyone of you like to eat the flesh of his dead brother? You would hate it."

If the corpse of your Muslim brother is presented to you, would you eat his flesh? The answer is negative since everyone will dislike that

because it is not proper.

Someone might say: 'How does backbiting fit into this example?' We say this is because the victim of backbite is not available to defend himself. This makes him comparable to a dead person who could not defend himself when you cut his flesh. Hence, it is not considered backbiting when you talk about what your brother dislikes in his presence. This is referred to as revile and insult.

"And fear Allah, for Allah is the one who accepts repentance and the Most Merciful."

So He - the Mighty and Sublime - commanded the fear of Allah after He had forbidden backbiting. This shows that those who indulge in backbiting do not fear Allah – the Mighty and Sublime. You should know that when you gain knowledge of every fault of your brother and spread and spy on him, Allah – the Mighty and Sublime -- will appoint someone to disgrace you and also spread your faults during your lifetime or after your death. This is because the Prophet ﷺ said, **"Whoever exposes the faults of his (Muslim) brother, Allah will also expose his faults and whomever Allah exposes his faults, He will disgrace him even in the abode of his mother,"**[1]

However, there is nothing wrong in backbiting for the purpose of advice or clarification. For instance, when someone seeks your advice about hiring a particular person, and you know this is a business deal. In this case, you ought to clarify his defect with the aim of offering a counsel. The evidence for this is that Faatimah bint Qays (may Allah be pleased with her) had three suitors among the companions: Usaamah bin Zayd, Mu'aawiyyah bin Abee Sufyaan and Aboo Jahm.

She (may Allah be pleased with her) came to seek advice from the Prophet ﷺ. She (may Allah be pleased with her) said to him: 'So-and-so persons have asked for my hand in marriage.' The Prophet ﷺ then said to her: 'Muaawiyyah is destitute and he has no property, and Abu Jahm is very hard on women. So, you should marry Usaamah.'(2)

1 At-Tirmidhee reported it in the Book of Goodness and Ties of Kinship, the Chapter of What Has Come in Praise of a Believer, no: (1955).

2 Muslim reported it in the Book of Divorce, the Chapter of a Woman That Is Divorced the Third Time Will Have No Maintenance, no: (2709).

He mentioned what these two people would dislike but it was for the purpose of counseling, not spreading fault and ignominy. He ﷺ separated the issues.

Likewise, if someone comes to seek your opinion about taking knowledge from a particular person whom you know with distorted methodology, you are not blameworthy if you advise him against that. For instance, if you fear that he may influence a learner with his wrong ideology, creed, reasoning, thinking or methodology, it becomes incumbent upon you to tell him not to seek knowledge from him because of his defects.

There are many examples of this but the important point is that it is not blameworthy to mention what your brother might dislike for the sake of counsel and advice.

Indeed, there is a widespread wrong notion that: 'There is no (guilt of) backbiting in the case of a lasciviously bad person.' This is not a statement [of the Prophet ﷺ], thus it is not tenable.

There is (guilt of) backbiting in the case a bad person as it is with others. When we mention his acts of transgression for the sake of finding his fault or apportioning blame on him, then this is not permissible. But when we mention this in the form of admonition and warning, this is not wrong but indeed compulsory. The point to note is that this (i.e. the above expression) is not a hadeeth of the Prophet ﷺ, and its meaning is not absolute; it has modifications as earlier stated.

Allah alone grants success.

Commentary

The second verse is the statement of Allah – the Mighty and Sublime:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾ ﴾

"And do not pursue that of which you have no knowledge.

Indeed, the hearing, the sight and the heart, of each of those you will be questioned (by Allah)."

"***Do not pursue***" that is, you should not follow that which you have no knowledge about. This prohibition is general; you should eschew everything that you do not know about, turn away from it and do not talk about it because it will lead you to error.

And if it is as regard what is related to Allah – the Mighty and Sublime -- and His Messenger ﷺ, it becomes more grievous and it is the worst form of sin. For instance, if you say, Allah, the Exalted, said such-and-such while Allah has never said that or you interpret a verse based on (your) desire, not what the verse indicates, you have indeed said about Allah – the Mighty and Sublime -- what you do not know. And for this there is the hadeeth, '**Whoever says (anything) about the Qur'aan with his own opinion should get a place for himself in the hell.**'[1]

It is not permissible for anyone to interpret a verse from the Book of Allah without knowing its real connotation, he does this in a state of doubt or as a guess game, this is a dangerous matter. By giving a certain meaning to a verse, you affirm that Allah – the Mighty and Sublime -- meant that, and this is a great risk. Hence, one must avoid haste in matters, rulings of the *Shareeʿah* or otherwise, in which one lacks knowledge. And such actions in religious matters are worse.

Indeed, Allah has categorized talking about Him without knowledge with associating partners with Him. He – the Mighty and Sublime – said:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ ﴾

"My Lord had only forbidden immoralities, what is apparent of them and what is concealed and sin, and oppression without right, and that you associated with Allah that for which He has not sent down authority, and that you say about Allah that

1 At-Tirmidhee reported it in the Book of Tafseer of Qur'aan, the Chapter of What Has Come on Whoever Interprets the Qur'aan with His Head, no: (2875).

which you do not have knowledge." *(Al-'Araaf: 33)*

Likewise, when you seek unsubstantiated claims about an individual by reporting what he did not say. You should not rely on hearsays until you are certain, especially when people are excessive in discussing an issue. It is important to be cautious because people can build a dome with a grain when rumors prosper. Some events would not be properly conveyed; hence, a person would hear incorrect reports attributed to him or others. This is because their excessive talks will eventually lead them to following their whims and saying that which they do not know.

Then he (may Allah shower blessings on him) mentioned the third verse, which is His statement – the Mighty and Sublime:

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾

"And We have already created man and know what his soul whispers to him and We are closer to him than (his) jugular veins. When the two receivers (i.e. recording angels) receive, one sitting on the right and one on the left. Not a word does he (or she) utter but there is a watcher by him ready (to record it)." *(Qaaf: 16-18)*

The author - may Allah shower blessing on him – mentioned only these three verses but it would have been better to mention all the verses. Allah, the Exalted, stated that He created man; it is known by innate intelligence that Allah alone is the Creator – the Mighty and Sublime. And it is natural for a creator to have better knowledge of what he has created as Allah – the Mighty and Sublime – said:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾﴾

"Does He not know He who created, while He is the Subtle, the Aware?" *(Al-Mulk: 14)*

He, the Exalted, knows our present state, inner thought, future

plans and everything that relates to us. Thus, He said – the Mighty and Sublime: "And we know what his soul whispers."

Allah – the Mighty and Sublime -- knows what you are thinking and mulling over in your heart before you utter it. But, will He call you to account for it? This requires further explanation. If you establish it in your heart as a matter of belief, Allah – the Mighty and Sublime -- will indeed take you to account for it; otherwise, it will not count against you. This is based on the saying of the Prophet ﷺ that: 'Allah has forgiven for my people what they mull over in their hearts provided they do not act by it or utter it.'(1)

A case in point is a person who becomes obsessive with thoughts of divorcing his wife. I brought this example because it is prevalent among people. The woman will not be considered as divorced, even if he made up his mind to divorce her, until he pronounces it or writes it, or by an action which indicates that. This is because Allah – the Mighty and Sublime -- has pardoned this Ummah for what they consider in their minds without acting by it or uttering it. He said – the Mighty and Sublime:

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾﴾

"And we are closer to him than his jugular veins and when the two receivers (i.e. recording angels) receive one seating on the right and one on the left."

Allah, the Exalted, has appointed two companion angels for each person, one on his right side and the other on his left. They are positioned to write whatever he says or does at all times; hence, He – the Mighty and Sublime – said; "He does not utter any word except that with him is a watcher prepared (to record it)."

The word *'any'* in the verse is to emphasise the fact that never will he utter any word, whatsoever, except that Raqeeb, a watcher, and

1 Al-Bukhaari reported it in the Book of Divorce, the Chapter of Pronouncement of Divorce in Fits of Duress, Drunkenness and Insanity, no: (4864); and Muslim reported it in the Book of Faith, Chapter of Allah's Pardon for Whispers of the Souls and the Hearts, no: (181).

'Ateed, the one always present, are with him; they never leave him.

And you should know that if you place a recording device in your pocket this day and age to record your utterances, you will hear yourself saying amazing things which you do not ever think about. Many a time, a man would utter a statement which will earn him the wrath of Allah without attaching any importance to it. That statement of his will be the reason to hurl him deep into the hell, refuge is with Allah.

It has been narrated that one of the companions of Imam Ahmad bin Hanbal (may Allah shower blessing on him) entered upon him while he was ill. He met him groaning because of the illness, so he informed him that one of the Taabieen said that angels record even the groaning of a sick person. Then Imam Ahmad stopped groaning out of fear that the angel would write that down against him.

On account of this, it is obligatory for one to limit one's speech to the best of one's ability because the Prophet ﷺ said: "Whoever believes in Allah and the last day should speak good or keep silent.'

'He should speak good' refers to a speech which is inherently good or leads to unity and love among audience. For instance, people would not like to sit with you if you usually remain quiet in a gathering. However, it is good to say something with the aim of uniting them and fostering love among them. In this manner, you have indeed complied with his saying ﷺ, 'He should speak good or keep silent."

The important point is that most of the statements that will be written will be backbiting; hence, you should be careful so that it will not be written against you. This is because when you backbite, your good deeds - the best of your possessions - will be taken on the Day of Resurrection and given to your victim. When your good deeds are exhausted, the sins of your victims will be heaped on you and then you will be thrown into the hellfire.

We ask Allah to protect you and us from that which brings about His Anger, and He should make you and us attain that which pleases Him.

You should know that every mature, morally responsible individual must restrain his tongue from all sorts of talks except from that which have benefit in them. And when the benefit of uttering a word equals the benefit of keeping quiet, the Sunnah in this regard is to refrain from it. This is abundant in dealings, and nothing compares to keeping safe.

Allah alone grants success.

Hadeeth1511

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلْيَقُل خَيْرًا، أَوْ لِيَصْمُتْ» مُتَّفَقٌ عَلَيه .

Abu Hurairah ﷺ reported: The Prophet ﷺ said, "He who believes in Allah and the Last Day must either speak good or remain silent." [Muslim]

Hadeeth1512

وَعَنْ أَبِي مُوسَى رَضِيَ الله قَالَ: قُلْتُ يَا رَسُولَ الله! أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ» مُتَّفَقٌ عَلَيْهِ

Abu Musa Al-Ash'ari ﷺ reported: I asked the Messenger of Allah ﷺ: "Who is the most excellent among the Muslims?" He said, "One from whose tongue and hands the other Muslims are secure." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) said under the chapter of prohibition of backbiting and commandment to guard one's tongue: You should know that every mature, morally responsible individual must safeguard his tongue from all (forms) of talks except that which have worldly or religious benefits. This statement is taken

from the saying of the Prophet ﷺ: **'He who believes in Allah and the Last Day must either speak good or remain silent.'** This is the hadeeth cited by the author (may Allah shower blessings on him).

When the two, remaining silent and speaking, are at par, the security of silence is better. That is, one should not speak if one is in doubt of the benefit or otherwise. In this case, it is better not to talk since silence takes nothing away from you. The one who keeps silent is safe except when it becomes imperative for him to speak, then he should. For instance, he should not remain quiet if he witnesses an evil; rather, he must speak out to admonish and forbid a malicious act.

However, it is safer for him not to speak if there's no benefit attached to his speech. And then know that the saying of the Prophet ﷺ, **'He who believes in Allah and the Last Day must either speak good or remain silent.'** is a pointer to the fact that it is obligatory for one to keep quiet if speaking does not bring any good. This is because the Prophet ﷺ makes saying what is good a condition for faith in Allah and the Last Day, otherwise one should keep silent.

Good speech is however classified into two:

One: that which is good in the very nature of the speech. This includes recitation of the Qur'aan, *Tasbeeh* (praising Allah), *Takbeer* (glorifying Allah), *Tahleel* (declaring Allah's Oneness), seeking of knowledge and other similar matters. All these are good.

Two: that which is good due to its consequence. This means that the speech is harmless and will lead to a benefit; for instance, unity of the hearts, strengthening of brotherhood and happiness may be achieved by sitting with you. This is also good. This is because if a person were to remain silent from the beginning of a gathering till the end, people will grow tired of him and despise him, and consider him harsh and repulsive. But if he were to talk about that which enliven the gathering while employing harmless speech, then this is also good.

However, there is a severe warning for the one who speaks to make people laugh and lies in the process: [the Prophet ﷺ has said:] **'Woe unto him who speaks and lies to make people laugh! Woe unto him!**

Woe unto him!'[1] Some people do this and refer to it as a joke. It is wrong to utter a lie in order to entertain people. It is more appropriate to make harmless speech to cheer people up and avoid lie, which is forbidden.

Then he (may Allah shower blessings on him) mentioned the hadeeth of Abu Musa al-Ash'ari (may Allah be pleased with him) that the Prophet ﷺ was asked about the most excellent among the Muslims. He ﷺ said, **'One from whose tongue and hands the other Muslims are secure.'** That is, the one who does not violate the rights of other Muslims.

He does not harm them with his tongue by backbiting, gossiping or abusing them, **'and his hands,'** by appropriating their wealth and property to himself or assaulting them physically. Rather he refrains from all these and would not approach people except with that which is good. This is a (true) Muslim.

This encourages refraining from harming people with your tongue and hand. You should restrain your tongue and avoid speaking about the servants of Allah except in good terms. Likewise, you should restrain your hands from violating their properties and persons. You must be an agent of peace and let people feel safe with you. This is the best of the Muslims.

We beseech Allah to make you and us attain that which He loves and pleases Him.

Hadeeth1513

وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ يَضْمَنْ لي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ» متفقٌ عَلَيه .

Sahl bin Sa'd ﷺ reported: The Messenger of Allah ﷺ said,

1 Ahmad reported it (5/7); and Aboo Dawood: the Book of Manners, the Chapter of Severe Warning Against Lying, no: (4338); and At-Tirmidhee: the Book of taking Little of This Life, the Chapter of He Who Says What to Make People Laugh, no: (2237).

"Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Jannah ." [Al-Bukhari]

Hadeeth1514

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا يَزِلُّ بِهَا إِلَى النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ» متفقٌ عَلَيه .

Abu Hurairah ﷺ reported: I heard the Prophet ﷺ saying, "A person utters a word thoughtlessly (i.e., without thinking about its being good or not) and, as a result of this, he will fall down into the fire of Hell deeper than the distance between the east and the west." [Al-Bukhari and Muslim]

Hadeeth1515

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ الله تَعَالَى مَا يُلْقِي لَهَا بَالاً يَرْفَعُهُ الله بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ الله تَعَالَى لاَ يُلْقي لَهَا بَالاً يَهْوِي بِهَا فِي جَهَنَّم» رَوَاهُ الْبُخَارِي .

Abu Hurairah ﷺ reported: The Prophet ﷺ said, "A man utters a word pleasing to Allah without considering it of any significance for which Allah exalts his ranks (in Jannah); another one speaks a word displeasing to Allah without considering it of any importance, and for this reason he will sink down into Hell." [Al-Bukhari]

Commentary

These three hadeeths explain the danger of the tongue, and that it is one of the most dangerous human organs.

In the first hadeeth, the Prophet ﷺ said, **'Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him *Jannah*.'**

What is between the jaws refers to the tongue, and what is between the legs refers to the sexual organs, be it male or female. Hence, this denotes whoever guards his tongue and sexual organ. He protects his tongue from unlawful statements such as lying, backbiting, spreading calumnies, cheating and others; and protects his sexual organ from illegal sexual intercourse, homosexuality and all that lead to them. The Prophet ﷺ shall guarantee Paradise for whoever safeguards them; that is, the reward of the one who protects his tongue and sexual organ is the Paradise.

The slip of the tongue is similar to the slip of the sexual organ, extremely dangerous. The Prophet ﷺ grouped them together because of their characteristic base desires. The desire to talk is always present on the tongue, and many people derive pleasure in talking about people's personality and making jest. (Allah – the Mighty and Sublime -says:)

﴿ وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمُ ٱنقَلَبُواْ فَكِهِينَ ﴿٣١﴾ ﴾

"And when they returned to their people, they would return jesting." (Al-Mutafifeen:31).

You will find out that the most beloved thing to him is to talk about people's dignity. They are fond of spewing lies and you will realise that this is their best craft. Lying is one of the major sins, particularly when one tells lies to make people laugh. The Prophet ﷺ has said, **'Woe to him who talks and lies in order to make people laugh. Woe unto him and then woe unto him.'**

The second (thing) which he (the Prophet) grouped with the desire

to talk is lust for women; man has inherent desire for women especially when he is young. If he can tame these two desires, the Prophet ﷺ has guaranteed him Paradise. That is, his reward will be the Paradise because they (i.e. the two desires) are dangerous.

Also in the second hadeeth: '**A person utters a word thoughtlessly (i.e., without thinking about its being good or bad) and as a result of this, he will fall down into the fire of Hell deeper than the distance between the east and west.**'

The statement, '**thoughtlessly**' means that he did not give it consideration before voicing what he heard; '**And it is enough for a man to be regarded as lying simply for narrating everything he hears.**'[1] You hear him utter a statement which he does not understand, ascertain, know its meaning nor examine its implications. He will fall down into the hellfire deeper than the distance between the east and the west as a result of that statement.

The distance between the east and the west is immense – halfway around the globe. And a person will fall down into the fire of Hell deeper than that as a result of a statement. This shows the obligation of being sure of what one says whether you are reporting it from someone or another person is reporting it from you. You should be certain, exercise caution and avoid hastiness. What compels you to be hasty in making a speech? Be patient until you are certain and the matter becomes clearer to you. Then you may talk if you see benefit in such speech; otherwise, you should remain silent. '**He who believes in Allah and the last day should say what is good or remain silent.**'

The third hadeeth is about a man who utters a word which is pleasing to Allah. This statement may be recitation of the Qur'an, *Tasbeeh* (praising Allah), *Takbeer* (glorifying Allah), *Tahleel* (declaring Allah's Oneness), enjoining what is good, forbidding what is evil, seeking knowledge, making conciliation between people and similar matters. He utters a word which is pleasing to Allah without attaching any importance to it; that is, he does not think that that would raise

1 Muslim reported in the preface of his Saheeh, the Chapter of Prohibition of Narrating Everything One Hears, no: (6).

him to such status. The reality is that he would have intended it, comprehended it and attached some importance to it but he would not think that Allah will raise him in ranks in Paradise with it.

In the same vein, a man would utter a word which is displeasing to Allah without considering it of any importance, and for this reason he will sink down into hellfire. He says it without thinking that it would lead him to such perdition. This happens often. A person would be asked about a sinner or similar individuals, and his response will be, 'Forget about him; leave him. By Allah, he does not know his way and Allah cannot forgive him!' This is a dangerous statement.

A devout worshipper once passed by a sinner and said: 'By Allah, Allah will not forgive so-and-so.' Consider how he has restricted the Mercy of Allah which is extensive, in Allah we seek refuge, and swore on behalf of Allah! 'By Allah, Allah will not forgive so-and-so.' This devout worshipper was amazed by his deeds, suffered from self-delusion and flaunted his deeds before Allah, as if he has a favour over Allah- Glorified be He and Exalted. So he swore by Allah that Allah would not forgive a particular person. Allah – the Mighty and Sublime – (then) says: **"Who is the one who swears by me that I will not forgive so-and-so? Indeed, I have forgiven him and rendered vain your deeds."**

To whom belongs the dominion and authority? Allah – the Mighty and Sublime! Who are you to swear by Allah that He would not forgive a particular individual? To Allah belongs the dominion and authority, and no one attempts to dispossess Him of it except that Allah will disgrace him. He – the Mighty and Sublime – says: **"Who is the one who swears by Me that I will not forgive so-and-so? Indeed, I have forgiven him and rendered vain your deed."** A single statement was responsible for the nullification of his deeds, we ask Allah for safety.

Therefore, be wary of the slips of the tongue. One of such slips is when someone says, for instance: 'Our neighbor does not observe the *Salat*, can you advise him, may Allah reward you.' Then the other

replies, 'That fellow cannot take guidance, he is a transgressor and a sinner!' I seek refuge with Allah; who has told you that he cannot take guidance? In whose Hands are the hearts? In the Hands of Allah (of course), as the Prophet ﷺ has informed us saying, **'There is no heart except that it is between the Two Fingers among the Fingers of the Most Merciful; and He turns it as He wills. If He wills, He makes it upright and if He wills He makes it transgress.'**(1)

This is an accepted fact. One still finds some thoughts hovering in one's heart which one knows are from Satan, and one knows that one would have fallen had Allah not made one firm. Thus, the hearts are in the Hands of Allah, the Exalted. Why then should you say nothing will benefit a particular person? Why would you say he will not attain guidance? This is forbidden and not permissible. You should call on Allah for guidance without losing hope.

Have we not seen one of the fiercest detractors and worst opponents of this Ummah who later became its second best leader after its Prophet ﷺ? Who was that person? Umar bin Khattaab. He was an opponent of the call of Islam and would warn against it and scare people away from it. He was among its fiercest opponents but Allah – the Mighty and Sublime -- guided him and he became the second caliph after the Prophet ﷺ.

So also was Khaalid bin al-Waleed and `Ikrimah bin Aboo Jahl. What did they do in (the Battle of) Uhud? They fell and charged on the Muslims from the rear with other horsemen and the rout was complete. At the end however, they became two of the greatest Muslim commanders. Therefore, you should not lose hope, my brother. Ask Allah for guidance and firmness, and do not allow your tongue to slip lest you fall into destruction.

We beseech Allah to protect us from sins and guide us to that which is pleasing to Him. Verily, He has power over all things.

1 Muslim reported it in the Book of Goodness and Ties of Kinship, and Manners, the Chapter of Prohibition from One's Loss of Hope in Allah's Mercy, no: (4753).

Hadeeth1516

وَعَنْ أَبِي عَبْدِ الرَّحْمنِ بِلالِ ابْنِ الْحَارِثِ الْمُزَنِيِّ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ الله تَعَالَى مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ الله لَهُ بِهَا رِضوَانَهُ إِلَى يَومِ يَلْقَاهُ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ الله مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ الله لَهُ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ» رَوَاهُ مَالِكٌ فِي الْمُوَطَّاءِ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu 'Abdur-Rahman Bilal bin Al-Harith Al-Muzani ﷺ reported: The Messenger of Allah ﷺ said, "A man speaks a good word without knowing its worth, Allah records for him His Good Pleasure till the day he will meet Him; and a man utters an evil word without realizing its importance, Allah records for him His displeasure till the day he will meet Him." [Imam Malik and At-Tirmidhi]

Hadeeth1517

وَعَنْ سُفْيَانَ بْنِ عَبْدِ الله رَضِيَ الله عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ الله! حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ قَالَ: «قُلْ رَبِّيَ الله، ثُمَّ اسْتَقِمْ» قُلْتُ: يَا رَسُولَ الله! مَا أَخْوَفُ مَا تَخَافُ عَلَيَّ؟ فَأَخَذَ بِلِسَانِ نَفْسِهِ، ثُمَّ قَالَ: «هذَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Sufyan bin 'Abdullah ﷺ reported: I asked: "O Messenger of Allah! Tell me, of something to which I may remain steadfast." He said, "Say: My Rubb is Allah and then remain steadfast." Then I said: "O Messenger of Allah! What do you fear most about me?" He took hold of his own tongue and said: "This." [At-Tirmidhi]

Hadeeth1518

وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «لاَ تُكْثِرُوا الْكَلاَمَ بِغَيْرِ ذِكْرِ الله؛ فَإِنَّ كَثْرَةَ الْكَلاَمِ بِغَيْرِ ذِكْرِ الله تَعَالَى قَسْوَةٌ لِلْقَلْبِ! وَإِنَّ أَبْعَدَ النَّاسِ مِنَ الله الْقَلْبُ الْقَاسِي» رَوَاهُ التِّرْمِذِي .

Ibn 'Umar ﷺ reported: The Messenger of Allah ﷺ said, "Do not indulge in excessive talk except when remembering Allah. Excessive talking without the Remembrance of Allah hardens the heart; and those who are the farthest from Allah are those whose hearts are hard." [At-Tirmidhi]

Hadeeth1519

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ وَقَاهُ الله شَرَّ مَا بَيْنَ لَحْيَيْهِ، وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "He whom Allah saves from the evil of that which is between his jaws and the evil of that which is between his legs will enter Jannah ." [At-Tirmidhi]

Hadeeth1520

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ الله عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ الله! مَا النَّجَاةُ؟ قَالَ: «أَمْسِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعْكَ بَيْتُكَ، وَابْكِ عَلَى خَطِيئَتِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

'Uqbah bin 'Amir ﷺ said: I asked the Messenger of Allah ﷺ, "How

can salvation be achieved?" He replied, "Control your tongue, keep to your house, and weep over your sins." [At-Tirmidhi]

Hadeeth1521

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَصْبَحَ ابْنُ آدَمَ، فَإِنَّ الأَعْضَاءَ كُلَّهَا تُكَفِّرُ اللِّسَانَ، تَقُولُ: اتَّقِ الله فِينَا، فَإِنَّمَا نَحْنُ بِكَ: فَإِنِ اسْتَقَمْتَ اسْتَقَمْنَا وَإِنِ اعْوَجَجْتَ اعْوَجَجْنَا» رَوَاهُ التِّرْمِذِيُّ .

Abu Sa'id Al-Khudri ﷺ said: The Prophet ﷺ said, "When the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and say: 'Fear Allah for our sake because we are with you: (i.e., we will be rewarded or punished as a result of what you do) if you are straight, we will be straight; and if you are crooked, we will become crooked.'" [At-Tirmidhi]

Hadeeth1522

وَعَنْ مُعَاذٍ رَضِيَ الله عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ الله! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، وَيُبَاعِدُ نِي مِنَ النَّارِ؟ قَالَ: «لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ الله تَعَالَى عَلَيْهِ: تَعْبُدُ الله لاَ تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ: أَلاَ أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ» ثُمَّ تَلا: {تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ} حَتَّى بَلَغَ {يَعْمَلُونَ} [السَّجدة: ٦١، ٧١] . ثُمَّ قَالَ: «أَلا أُخْبِرُكَ بِرَأْسِ الأَمْرِ، وَعَمُودِهِ، وَذِرْوَةِ سَنَامِهِ» قُلْتُ: بَلَى يَا

رَسُولَ الله! قَالَ: «رَأْسُ الأَمْرِ، الإِسْلامُ، وَعَمُودُهُ الصَّلاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ» ثُمَّ قَالَ: «أَلاَ أُخْبِرُكَ بِمِلاكِ ذلِكَ كُلِّهِ؟» قُلْتُ: بَلَى يَا رَسُولَ الله! فَأَخَذَ بِلِسَانه قال: «كُفَّ عليك هذا» قلت: يا رسول الله! وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: «ثَكِلَتْكَ أُمُّكَ! وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ إِلاَّ حَصَائِدُ أَلْسِنَتِهِمْ؟» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ سَبَقَ شرحه.

Mu'adh bin Jabal ﷺ reported: I asked the Messenger of Allah ﷺ: "Inform me of an act which will cause me to enter Jannah and keep me far from Hell." He replied, "You have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy." He added, "Worship Allah, associate nothing with Him in worship, offer As-Salat (the prayer), pay the Zakat , observe Saum (fasting) during Ramadan and perform Hajj (pilgrimage) to the House of Allah, if you can afford it." He further said, "Shall I not guide you to the gates of goodness? Fasting is a screen (from Hell), charity extinguishes (i.e., removes) the sins as water extinguishes fire, and standing in prayers by a slave of Allah during the last third part of the night." Then he recited: "Their sides forsake their beds, to invoke their Rubb in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." (32:17,18) Then he added, "Shall I tell you of the root of the matter, its pillar and its highest point?" I replied: "Yes! Certainly, O Prophet of Allah." He said, "The root of this matter (foundation) is Islam, its pillar (mainstay is) As-Salat (the prayer) and its highest point is Jihad (fighting in the Cause of Allah)." Then he asked, "Shall I tell you of that which holds all these things?" I said: "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Keep this in control." I asked: "O Messenger of Allah! Shall we really be accounted for what we talk about?" He replied, "May your mother lose you! People will

be thrown on their faces into the Hell on account of their tongues."

Commentary

These hadeeths which the author (may Allah shower blessings on him) cited warned against (misuse of) the tongue, its evils and its miseries. They showed that a person may say a word which displeases Allah without considering it to be of any importance. He would never have imagined that it will earn him the Anger of Allah which will be recorded for him until he meets Him.

All the hadeeths are warning against the tongue and its miseries. This is why it is often said:

Guard your tongue; do not talk (much) lest you will be tempted

Verily trials are subsumed in speech.'

Many people invoke evil upon themselves without realizing it; they invoke evil upon their sons, property, friends and close relatives without perceiving it. This may coincide with an open door (i.e., when supplications are granted), thus the invocation will become a reality.

In the hadeeth of Muaadh bin Jabal (may Allah be pleased with him), the Prophet ﷺ said to him: **'Shall I tell you of that which holds all these things?'** That is, what he can use to restrain all these things. I (i.e., Muaadh) said, 'Yes, O Messenger of Allah.' Then he ﷺ took hold of his tongue and said: **'Keep this in control.'** Then I said: 'O Messenger of Allah! Shall we really be taken to account for what we say with it?' That is, are we going to be punished for what we talk about? He ﷺ replied, **'May your mother lose you!'** This expression is intended to depict the seriousness of the issue. **'People will be thrown on their faces into the hell on account of their tongues.'**

My brother, you should be wary of all these harvests and guard your tongue. This includes restraining it from lies, cheating, false testimony, calumny, backbiting and every form of speech which distances one from Allah and lead to perdition. It is obligatory to eschew these.

We ask Allah to protect our religion, which is the strength of our

affairs, for He has power over all things.

Hadeeth1523

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «أَتَدْرُونَ مَا الْغِيبَةُ؟» قَالُوا: الله وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ» قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ، فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ» رَوَاهُ مسلم .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "Do you know what is backbiting?" The Companions said: "Allah and His Messenger know better." Thereupon he said, "Backbiting is talking about your (Muslim) brother in a manner which he dislikes." It was said to him: "What if my (Muslim) brother is as I say." He said, "If he is actually as you say, then that is backbiting; but if that is not in him, that is slandering." [Muslim]

Hadeeth1524

وَعَنْ أَبِي بَكْرَةَ رَضِيَ الله عَنْه أَنَّ رَسُولَ الله ﷺ قَالَ فِي خُطْبَتِهِ يَوْمَ النَّحْرِ بِمِنى فِي حَجَّةِ الْوَدَاعِ: «إِنَّ دِمَاءَكم، وَأَمْوَالَكم، وَأَعْرَاضَكُمْ، حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هذَا، فِي شَهْرِكُمْ هذَا، فِي بَلَدِكُمْ هذَا، أَلا هَلْ بَلَّغْتُ» متفقٌ عَلَيهِ .

Abu Bakrah ﷺ said: Delivering the sermon during the Farewell Pilgrimage on the day of Sacrifice at Mina, the Messenger of Allah ﷺ said, "Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you." [Al-Bukhari and Muslim]

Hadeeth1525

وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ حَسْبُكَ مِنْ صَفِيَّة كَذَا وَكَذَا. قَالَ بَعْضُ الرُّوَاةِ: تَعْنِي قَصِيرَةً، فَقَالَ: «لَقَدْ قُلْتِ كَلِمَةً لَو مُزِجَتْ بِمَاءِ الْبَحْرِ لَمَزَجَتْهُ!» قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا فَقَالَ: «مَا أُحِبُّ أَنِّي حَكَيْتُ إِنْسَانًا وَأَنَّ لِي كَذَا وَكَذَا» رَوَاهُ أَبو داود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسنٌ صَحِيحٌ.

'Aishah ﷺ said: I said to the Prophet ﷺ: "Such and such thing of Safiyyah (ﷺ) is sufficient for you." (She means to say that she was a woman with a short stature). He said, "You have indeed uttered a word which would pollute the sea if it were mixed in it." She further said: I imitated a person before him and he said, "I do not like that I should imitate someone even (if I am paid) in return such and such." [Abu Dawud and At-Tirmidhi]

Hadeeth1526

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ وُجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هؤُلاءِ يَا جِبْرِيلُ؟ قَالَ: هؤُلاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ، وَيَقَعُونَ فِي أَعْرَاضِهِمْ!» رَوَاهُ أَبو داود .

Anas ﷺ said: The Messenger of Allah ﷺ said, "During the Mi'raj (the Night of Ascension), I saw a group of people who were scratching their chests and faces with their copper nails. I asked, 'Who are these people, O Jibril?' Jibril replied: 'These are the people who ate flesh of others (by backbiting) and trampled people's honour.'" [Abu Dawud]

Hadeeth1527

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَعِرْضُه وَمَالُهُ» رَوَاهُ مسلمٌ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said: The blood, honour and property of a Muslim is inviolable for another Muslim." [Muslim]

Commentary

These are the remaining hadeeths mentioned by the author - may Allah shower blessing on him - under the chapter of prohibition of backbiting and the commandment to guard one's tongue.

The hadeeths encompass a number of matters.

One of such is the description of backbiting, which is talking about your brother in his absence in a manner which he dislikes. This may be in relation to his religion, manners, physique, family among other matters. The only exception is when seeking counsel. For instance, if someone seeks your advice on entering into a financial transaction with a person known to you as a liar. In this case, there is nothing wrong in making his defect clear to him.

And we have explained the proof for that in the hadeeth of Fatimah bint Qays (may Allah be pleased with her). She sought advice from the Prophet ﷺ on her suitors - Muaawiyyah bin Abee Sufyaan, Abu Jahm and Usaamah bin Zayd (may Allah be pleased with them all). So, the Prophet ﷺ said, 'Muaawiyyah is destitute and he has no property, and Abu Jahm is very hard on women. So, you should marry Usaamah.'(1) This came in a form of counseling, so there is nothing wrong with it.

Also included in these hadeeths is the Prophet ﷺ's pronouncement of the sanctity of blood, property, and dignity during the Farewell Hajj.

1 Its source has been given earlier.

This was the largest assembly of the Prophet ﷺ with his companions (may Allah be pleased with them). The population of those who attended the pilgrimage with him was around one hundred thousand. Nonetheless, the Prophet ﷺ announced that: 'Indeed, the sanctity of your property, and your blood and your dignity is like the sanctity of this day of yours, in this month of yours, in this city of yours. Have I not conveyed the message?' They replied: 'Yes.' He then said ﷺ, 'O Allah, bear witness.'

These hadeeths also showed that talking about anything your brother dislikes, even if it is a physical attribute such as height, is considered as a prohibited act of backbiting. This is apparent from the hadeeth of Aa'ishah (may Allah be pleased with her) who said about Safiyyah bint Huyay – one of the mothers of the believers (may Allah be pleased with her): 'Such-and-such thing of Safiyyah is sufficient for you.' She means to say that she was a woman with a short stature. She said that to the Prophet ﷺ, and he said: **'You have indeed uttered a word which would pollute the sea if it were to mix with it.'** That is, if the word were added to the sea, it would contaminate the sea notwithstanding the vastness and size of the water body. It was a simple but grave statement because it would offend the sensitivity of Safiyyah. This could make the Prophet ﷺ dislike her (may Allah be pleased with her); thus, it had such effect due to its gravity.

Likewise, the punishment which the Prophet ﷺ saw during *Al-Israa*, his journey to the heavens, was grievous. He passed by some people having fingers of copper with which they were scratching their faces and chest. He said ﷺ, **'O Jibreel! Who are those people?'** He replied, **'Those who delve into people's dignity; they eat people's flesh by dabbling into their dignity.'**

The important point to note is that it is compulsory for everyone to guard against giving a free reign to his tongue. He should not say except that which is good if he really believes in Allah and the Last Day. The Prophet has said ﷺ: **'He who believes in Allah and the Last Day must say what is good or remain silent.'**

We beseech Allah to protect us from His Anger, aid us in thanking

Him and worshipping Him in the perfect manner.

Chapter 255: prohibition of listening to backbiting

Hadeeth1528

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ، رَدَّ الله عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسنٌ.

Abud-Darda' ﷺ said: The Prophet ﷺ said, "He who defends the honour of his (Muslim) brother, Allah will secure his face against the Fire on the Day of Resurrection." [At-Tirmidhi]

Hadeeth1529

وَعَنْ عِتْبَانَ بنِ مَالِكٍ رَضِيَ الله عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ الْمَشْهُورِ الَّذِي تَقَدَّمَ فِي بَابِ الرَّجَاءِ قَالَ: قَامَ النَّبِيُّ ﷺ يُصَلِّي فَقَالَ: «أَيْنَ مَالِكُ بْنُ الدُّخْشُمِ؟» فَقَالَ رَجُلٌ: ذلِكَ مُنَافِقٌ لاَ يُحِبُّ الله وَلاَ رَسُولَهُ، فَقَالَ النَّبِيُّ ﷺ: «لاَ تَقُلْ ذلِكَ أَلا تَرَاهُ قَدْ قَالَ: لا إِلهَ إِلاَّ الله يُرِيدُ بِذلِكَ وَجْهَ الله! وَإِنَّ الله قَدْ حَرَّمَ عَلى النَّارِ مَنْ قَالَ: لا إِلهَ إِلاَّ الله يَبْتَغِي بِذلِكَ وَجْهَ الله» متفقٌ عَلَيه .

'Itban bin Malik ﷺ said in his long Hadith cited in the Chapter entitled 'Hope' reported: When the Prophet stood up to offer As-Salat (the prayer) he asked, "Where is Malik bin Ad-Dukhshum?" A man replied: "He is a hypocrite. He does not love Allah and His Messenger." The Prophet ﷺ said, "Do not say that. Do you

not know that he said: La ilaha illallah (there is no true god except Allah),' seeking His Pleasure. Allah has made the fire of Hell unlawful for him who affirms that none has the right to be worshipped but Allah." [Al-Bukhari and Muslim]

Commentary

The author and great scholar of hadeeth, al-Hafiz Nawawi (may Allah shower blessings on him), said: The chapter on prohibition of listening to backbiting.

Earlier, the author (may Allah shower blessings on him) cited the available texts regarding the prohibition of backbiting, and explanation of its harm, evils and the sins involved. He (may Allah shower blessings on him) then followed that with this chapter, which is on the prohibition of listening to backbiting. That is, when a person hears someone engaging in backbiting, it is forbidden for him to listen; rather, he should prohibit the person from that and strive to change the discussion. Indeed, there is a great reward in doing this as recorded in the hadeeth of Aboo Darda (may Allah be pleased with him). However, if the backbiter insists on carrying on with his act of backbiting, it becomes compulsory for the other person to leave. Allah – the Mighty and Sublime -- said:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِۦٓ إِنَّكُمْ إِذًا مِّثْلُهُمْ ﴿١٤٠﴾ ﴾

"And it has already been revealed to you in the Book (this Qur'aan) that when you hear the verse of Allah being denied and mocked at, then sit not with them, until they engage in talk other than that; (but if you stay with them) certainly in that case you will be like them." Q4:140.

This shows that a person who listens attentively to a forbidden speech will be regarded as a participant in the act. It is therefore compulsory for him to leave (the place).

Then he (the author) mentioned a number of verses enjoining turning away from *Al-laghw*, which is any talk devoid of benefit. And in describing the manners of the servants of the Most Merciful Lord, He said:

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾﴾

"... and if they pass by some evil play or evil talk, they pass by it with dignity." Q25:72

That is, they are free from it, and nothing of it will affect them because they will not listen to it.

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Itbaan bin Maalik (may Allah be pleased with him) regarding Maalik bin Ad-Dukhshoom. A man maligned him in the presence of the Prophet ﷺ who forbade him from that and said: **'Do you not know that he observes the *Salat* with which he seeks the pleasure of Allah.'**[1]

This demonstrates that there is no case of backbiting regarding a person who does not conform to this standard. For instance, a disbeliever has no security against backbite. You may backbite him except he has Muslim relatives who would be hurt by such action.

It has been previously explained that the honour of a sinner, who is a Muslim, is sacred except if necessity demands revealing his sinful ways. In this case, it is not blameworthy to mention his sins because that is aimed at advising and counselling.

Allah alone grants success.

Hadeeth1530

وَعَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ الله عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ فِي قصةِ تَوْبَتِهِ

1 The wording of the hadeeth is: 'Do you not know that he said: La ilaha illallah (there is no true god except Allah) with which he seeks the Pleasure of Allah.' [Translator]

وَقَدْ سَبَقَ فِي بَابِ التَّوْبَةِ. قَالَ: قَالَ النَّبِيُّ ﷺ وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يَا رَسُولَ اللهِ! حَبَسَهُ بُرْدَاهُ، وَالنَّظَرُ فِي عِطْفَيْهِ. فَقَالَ لَهُ مُعَاذُ بنُ جَبَلٍ رَضِيَ اللهُ عَنْهُ: بِئْسَ مَا قُلْتَ، وَاللهِ! يَا رَسُولَ اللهِ! مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْرًا، فَسَكَتَ رَسُولُ اللهِ ﷺ. متفقٌ عَلَيه .

Ka'b bin Malik ﷺ said in his long story about his repentance: The Prophet ﷺ was sitting among the people in Tabuk. He said, "What happened to Ka'b bin Malik?" A person from the tribe of Banu Salamah said: "O Messenger of Allah! the embellishment of his cloak and an appreciation of his sides have allured him, and he was thus detained." Mu'adh bin Jabal said: "Woe be upon you! You have passed indecent remarks. O Messenger of Allah! by Allah, we know nothing about him but good." The Messenger of Allah ﷺ remained silent. [Al-Bukhari and Muslim]

Commentary

Under the chapter of prohibition of listening to backbiting, the great scholar of hadeeth and author, al-Hafiz Nawawi (may Allah shower blessings on him), cited the story of the repentance of Ka'b bin Maalik (may Allah be pleased with him). Ka'b (may Allah be pleased with him) was one of the three people who did not mobilize for the Battle of Tabook without any justification; they were: Miraarah bin Rabee', Hilaal bin Umayyah and Ka'b bin Maalik (may Allah be pleased with all of them). They remained behind after the departure of the Prophet ﷺ without a genuine reason.

When the Prophet ﷺ returned from Tabook, those who had excuse came to tender their defense to him and swore about their incapability to make the trip. The Prophet ﷺ accepted their excuses and left their secrets to Allah – the Mighty and Sublime. Nevertheless, Ka'b bin Maalik (may Allah be pleased with him) and his two cohorts

stated the fact of the matter; they confessed of staying away without an excuse.

Then the Prophet ﷺ ordered the populace to boycott them. Consequently, the Muslims deserted them and none would greet them or respond to their greetings. Ka'b (may Allah be pleased with him) would come to greet the Prophet ﷺ but would not notice the movement of his lips in response to his greeting. After forty-eight days, the Prophet ﷺ instructed their wives to separate from them, so the women were to return to their various families. However, the wives of Hilaal and Miraarah bin Rabee' were allowed to remain with them because they were in need of them. The wife of Ka'b returned to her family.

It was an amazing story. Allah revealed a verse regarding the incident in His Book which is being recited until now, and whoever recites it will earn ten rewards for each letter. Which favour is comparable to the Muslims earning ten rewards for each letter read about the life of a person. Allah, the Exalted, said:

﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾﴾

"And (He did forgive also) the three [who did not join the Tabook expedition whose case were deferred (by the Prophet)] (for Allah's decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)]. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful." Q9:118

When the Prophet ﷺ enquired about Ka'b at Tabook, one of the people present said, 'O Messenger of Allah, the embellishment of his cloak and an appreciation of his sides have allured him, and he was

thus detained.' There is no doubt that the statement of this man was an act of backbiting for he talked about Ka'b in the manner he would have disliked. However, Allah helped him with someone who stood in his defence and stated that nothing is known about him but good. And the Prophet ﷺ remained silent.

It is derived from this that it is compulsory for anyone who witnesses an act of backbiting to forbid it and strive to rein in the backbiter. This may be by force, if he has the ability to order him to desist immediately and fear Allah, or by admonishing him. Otherwise, he should leave the place. When a person finds himself in a gathering of people who are backbiting good and reputable people, the first obligation is to defend them. If he could not achieve this, it becomes incumbent on him to leave the gathering lest he becomes their partner in sin.

Allah alone grants success.

Chapter 256: some cases where it is permissible to backbite

You must know that backbiting is permissible only for valid reasons approved by the *Shari'ah,* which are six.

It is permissible for an oppressed person to speak before the judge or someone in similar position of authority to help him or her establish his or her rights by telling him 'so-and-so wronged me and has done such and such to me,'

It is permissible to seek somebody's assistance in forbidding evil and helping someone change his or her immoral conduct. One can say to the person who can offer such assistance, 'so-and-so does such and such evil deeds. Can you exhort him?' etc. This is permissible as long as one intends to forbid evil. If, however, one intends something else apart from this, then this act becomes unlawful.

One who seeks legal verdict on a certain matter may point out the defaults of another person or relate something else. The person in this case can say to the *Mufti* (religious scholar who issues verdicts): "My father or brother (for example) treated me unjustly. Can I get

my right established?" etc. This is permissible to say only if need be, but it is better to say 'What do you think of someone who did such and such?' This does not mean, however, that naming the person in question is not permissible as it would be seen in the hadeeth of Hind Allah willing.

One who criticizes those who openly commit acts of disobedience, such as drinking wine, gambling, engaging in immoral habits, fornication, hypocrisy, and making mischief.

It is permissible to call into question the narrators of hadeeth and witnesses in the court when the need arises. It is also permissible to mention the bad qualities of somebody for marriage purposes in case an advice is sought. Also, if one has noticed that a seeker of knowledge frequently goes to the gatherings of an innovator in religion and one fears that this seeker of knowledge may be affected by this so-called scholar, then he must in this case give counsel to the seeker of knowledge by telling him about the innovator.

It is permissible to use nicknames such as '*Al-A'mash*', which means the blear-eyed, to talk about people who are known by such attributes for the sake of identification and not for disparaging people and belittling them. To identify them without resorting to such names is however better.

These are the six instances mentioned by the scholars with a consensus on most of them. These are supported by popular authentic hadeeths, some of which shall be mentioned.

Commentary

The author, Imam Nawawi (may Allah shower blessings on him), mentioned this chapter about some instances in which backbiting is permissible and he listed six cases. What he said requires no further comment because they are all correct and precise. He has proofs, which he will present in this chapter and we will comment on them, Allah willing.

We beseech Allah to forgive the great scholar of hadeeth and author,

Imam An-Nawawee, and gather us together with him in Paradise, the home of eternal bliss.

Hadeeth1531

عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّ رَجُلاً اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ فَقَالَ: «ائذَنُوا لَهُ، بِئْسَ أَخُو الْعَشِيرَةِ؟» مُتَّفَقٌ عَلَيْهِ .

'Aishah ﷺ said: A man sought permission for audience with the Prophet ﷺ. He said, "Give him permission but he is a bad member of his tribe." [Al-Bukhari and Muslim]

Hadeeth1532

وَعَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «مَا أَظُنُّ فُلانًا وَفُلانًا يَعْرِفَانِ مِنْ دِيننا شَيْئًا». رَوَاهُ الْبُخَارِيُّ. قَالَ اللَّيْثُ بْنُ سَعْدٍ أَحَدُ رُوَاةِ هذَا الْحَدِيثِ: هذَانِ الرَّجُلانِ كَانَا مِنَ الْمُنَافِقِينَ.

'Aishah ﷺ said: The Messenger of Allah ﷺ said, "I do not think that so-and-so understands anything of our Faith." [Al-Bukhari] Al-Bukhari said: Al-Laith bin Sa'd, who is one of the narrators of this Hadith , said: The two men mentioned by the Prophet ﷺ in this Hadith were hypocrites (i.e., they revealed Faith and concealed disbelief).

Hadeeth1533

وَعَنْ فَاطِمَةَ بِنْتِ قَيْسٍ رَضِيَ الله عَنْهَا قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ أَبَا الْجَهْمِ وَمُعَاوِيَةَ خَطَبَانِي؟ فَقَالَ رَسُولُ الله، ﷺ: «أَمَّا مُعَاوِيَةُ، فَصُعْلُوكٌ لا مَالَ لَه، وَأَمَّا أَبو الْجَهْمِ، فَلا يَضَعُ الْعَصَا عنْ عَاتِقِهِ»

متَّفَقٌ عَلَيْهِ .

Fatimah bint Qais said: I came to the Prophet ﷺ and said to him: "Muawiyah and Abul-Jahm sent me a proposal of marriage." The Messenger of Allah ﷺ said, "Muawiyah is destitute and he has no property, and Abul-Jahm is very hard on women." [Bukhari and Muslim]

Hadeeth1534

وَعَنْ زَيْدِ بنِ أَرْقَمَ رَضِيَ الله عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ الله ﷺ فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ الله بنُ أُبَيٍّ: لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ الله حَتَّى يَنْفَضُّوا وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ، فَأَتَيْتُ رَسُولَ الله ﷺ، فَأَخْبَرْتُهُ بِذَلِكَ، فَأَرْسَلَ إِلَى عَبْدِ الله بنِ أُبَيٍّ، فَاجْتَهَدَ يَمِينَهُ: مَا فَعَلَ، فَقَالُوا: كَذَبَ زيدٌ رَسُولَ الله، ﷺ، فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوهُ شِدَّةٌ حَتَّى أَنْزَلَ الله تَعَالَى تَصْدِيقِي: إِذَا جَاءَكَ الْمُنَافِقُونَ ثم دَعَاهُمُ النَّبِيُّ، ﷺ، لِيَسْتَغْفِرَ لهم فَلَوَّوْا رُءُوسَهُمْ. متفقٌ عَلَيه .

Zaid bin Al-Arqam ﷺ said: We set out on a journey along with the Messenger of Allah ﷺ and we faced many hardships. 'Abdullah bin Ubaiy (the chief of the hypocrites at Al-Madinah) said to his friends: "Do not spend on those who are with the Messenger of Allah ﷺ until they desert him." He also said: "If we return to Al-Madinah, the more honourable (meaning himself, i.e., Abdullah bin Ubaiy) will drive out therefrom the meaner (meaning Messenger of Allah ﷺ)." I went to the Messenger of Allah ﷺ and informed him about that and he sent someone to 'Abdullah bin Ubaiy. He asked him whether he had said that or not. Abdullah took an oath that he had not done anything of that sort and said

that it was Zaid who carried a false tale to the Messenger of Allah ﷺ. Zaid said: I was so much perturbed because of this until this Verse was revealed verifying my statement:

"When the hypocrites come to you (O Muhammad ﷺ), they say: 'We bear witness that you are indeed the Messenger of Allah.' Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed." (63:1) Then the Messenger of Allah called the hypocrites in order to seek forgiveness for them from Allah, but they turned away their heads. (Al-Bukhari and Muslim]

Commentary

The great scholar of hadeeth, Imam An-Nawawee (may Allah shower blessings on him) had earlier mentioned a chapter explaining instances in which backbiting is permissible and alluded to corroborating hadeeths.

One of such is the hadeeth of Aa'ishah (may Allah be pleased with her) that someone sought permission for audience with the Prophet ﷺ. He ﷺ said: **'Give him permission but he is a bad member of his tribe.'** In another narration, he said ﷺ, **'A bad son of his tribe.'** The man was one of the wicked and sinful people.

This indicates the permissibility of backbiting a sinful and evil person in order to warn people of his evil so that they will not be deceived (by him). If you see a corrupt and sinful person who has enthralled people with his speech and exposition, such that people accept his way and think he is upon good, it becomes obligatory for you to explain to people that there is no good in him. You should expose his evil so that people will not be deluded by him. How many are those with sweet tongues and beautiful expressions whose physical appearance would amaze and one would desire to listen to their speech but there is no good in them. It becomes necessary to expose their reality.

Likewise, he mentioned the hadeeth of Aishah that the Prophet ﷺ said: **'I do not think that so and so know anything of our religion.'** These

two were hypocrites so he ﷺ exposed their evil of not knowing anything about the religion. This is because a hypocrite knows nothing in his heart about the religion even though he knows it with his ears. He pretends to be a Muslim but he is, in reality, a disbeliever. Allah says,

﴿ وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾ يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ ﴾

"And among mankind, there are some (hypocrites) who say, 'we believe in Allah and the Last Day' while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!" 2: 8-9

He also mentioned the hadeeth of Faatimah bint Qays (may Allah be pleased with her) when she came to seek advice from the Prophet ﷺ. She informed him that three suitors had sent a proposal of marriage to her; they were Muaawiyyah bin Abee Sufyaan, Abu Jahm and Usaamah bin Zayd (may Allah be pleased with them). The Prophet ﷺ said to her: **'Muaawiyyah is destitute and he has no property'**. He however became the caliph of the Muslims before his death. However, he was poor at that moment, so the Prophet ﷺ said: **'Muaawiyyah is destitute and he has no property, and Abu Jahm is very hard on women.'** In another narration (it goes:) **'He does not drop stick from his shoulder.'** The two versions have the same meaning. That is, he does not live with women in good terms; he beats them. It is not permissible to beat women except for the reasons Allah has stated in His Saying:

﴿ وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾ ﴾

"... as for those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely,

Allah is the Most High, Most Great." Q4: 34

It is a blunder for you to beat your wife whenever she errs. This is not lawful based on His Saying – the Mighty and Sublime:

﴿وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾﴾

"... and live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good." Q4: 19

However, if you fear her intransigence and disobedience to you, and failings in her responsibilities, then you should take the following steps:

One: You admonish her to fear Allah and explain to her that it is not permissible to neglect the right of husband. If she becomes upright, that is the desired result, otherwise go to the next stage.

Two: You forsake her bed but speak to her. However, you are allowed not to speak to her for three days, because it is not permissible for a person to forsake his (Muslim) brother for more than three days. When they meet and both turn away from each other, the better of the two is the one who greets the other first.

The Third Stage: If that does not work, then beat them but not in a manner that leads to injury. That is, the beating must not be severe but for refinement only.

In another version, he said ﷺ, **'He does not remove stick from his shoulder.'** Both versions have the same meaning. It is said that the meaning of his saying **'he does not remove stick from his shoulder'** is that he travels a lot. This is because a traveler at that time would need a stick when traveling with camel. What is clear is that the meaning is the same; that is, 'a beater of women' and 'he does not remove stick from his shoulder' are same because narrations do interpret one another. Then he said ﷺ, **'Marry Usaamah bin Zayd bin Haarithah.'** She (may Allah be pleased with her) married him and found satisfaction and

goodness in him.

There is evidence in this hadeeth that it is not blameworthy to mention a person's defects if someone comes to seek counsel from you about him. This is counseling, not disgrace or humiliation. He ﷺ differentiated between the person who backbites people in order to reveal their faults and their secrets, and the one who (only) speaks in order to advise.

Allah alone grants success.

The fourth hadeeth is the hadeeth of Zayd bin al-Ar'qam (may Allah be pleased with him). The Prophet ﷺ was on a journey with some believers and some hypocrites. People faced many hardships, so the hypocrites said:

﴿لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا ۗ ٧﴾

"Spend not on those who are with Allah's Messenger, until they desert him." Q: 63:7

That is, do not give any provision to them until they become starved and abandon the Prophet. They lied! The believers would never forsake the Prophet ﷺ even if they were dying of hunger or thirst. On the other hand, that was the attitude of the hypocrites, those who criticized the Prophet ﷺ in relations to charity. If they are given, they become contented, otherwise they are discontented. But the believers will never leave the Prophet ﷺ.

"…. spend not on those who are with Allah's Messenger, until they desert him".

'Until' in this context alludes to a justification not a purpose which is for the believers might scatter. But they lied regarding that. They also said:

﴿يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ ٨﴾

"…if we return to al-Madeenah, indeed the more honourable will expel therefrom the lowly". Q63: 8.

By *"The more honourable"* here, the hypocrite meant himself and his people, and *"by the lowly"*, they meant the Prophet ﷺ.

Zayd bin Ar'qam (may Allah be pleased with him) heard the chat and went to report Abdullah bin Ubayy to the Prophet ﷺ. Then the Prophet ﷺ sent someone to Abdullah bin Ubayy. He took an oath that he had not done anything of sort. He took an oath and went to extremes to swear that he did not say so because that is the habit of the hypocrites; they swear on what they know is a lie He swore that he did not say that. And the Prophet ﷺ used to accept whatever they made apparent and left their secrets to Allah. When that got Zayd bin Ar'qam (may Allah shower blessings on him), the matter became hard on him because the man went to extremes to swear before the Prophet ﷺ. Zayd bin Ar'qam (may Allah shower blessings on him) was perturbed because Abdullah claimed that he had carried a false tale to the Messenger of Allah ﷺ. This troubled Zayd bin Ar'qam until Allah – the Mighty and Sublime - revealed verses confirming the veracity of his statement.

﴿ هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟ ۗ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ ﴿٧﴾ يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ ﴾

"They are the ones who say, 'Spend not on those who are with Allah's Messenger, until they desert him.' And to Allah belongs the treasures of the heavens and the earth, but the hypocrites comprehend not. They (the hypocrites) say, 'If we return to Al-Madeenah, indeed the more honorable (Abdullah bin Ubayy bin Salool, the chief of hypocrites at Al-Madeenah) will expel therefrom the lowly (i.e. Allah's Messenger).' But honour, power and glory belong to Allah and His Messenger (Muhammad), and the believers; but the hypocrites know not." (63: 7-8).

You should consider carefully the response of Allah to the statement of Abdullah bin Ubayy that 'Indeed the more honourable

will expel therefrom the lowly.' Allah said: ***"But honour, power and glory belong to Allah and His Messenger."*** He did not say Allah is indeed the most honourable as this would have implied that the hypocrites have a level of honour but they have none. Rather, He – the Mighty and Sublime – said:

> ***"But honour, power and glory belong to Allah and His Messenger (Muhammad), and to the believers, but the hypocrites know not."***

There is evidence in this verse that it is not wrong for someone to report the statement of a hypocrite to the leader in order for him to take proper action. Likewise, one can report the statement of a malicious individual to the people in authority in order to curtail his excesses. If someone fears that a statement may lead to evil, he must report it to the authority in order to curb it from spreading. He should not say, 'I am afraid of what the leader will do to me or to about it'. If he acts, the perpetrator is the one who plunged himself into misfortune when he made a comment that could lead to corruption. The obligation is to report the matter to the authorities. However, the case must be thoroughly investigated so as not to put an innocent person in trouble.

When Abdullah bin Ubayy denied his own statement during the time of the Prophet ﷺ, revelation descended to confirm the word of Zayd bin Ar'qam. But after the termination of revelation with the death of the Messenger of Allah, there is no revelation to confirm or refute any allegation. If you hear a statement which may result in evil and corruption from someone, it becomes obligatory for you to report such to the authorities so that evil and corruption will not spread.

Allah alone grants success.

Hadeeth1535

وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَتْ هِنْدٌ امْرَأَةُ أَبِي سُفْيَانَ لِلنَّبِيِّ ﷺ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي إِلاَّ ما

أَخَذْتُ مِنْهُ، وَهُوَ لا يَعْلَمُ؟ قَالَ: «خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ»
مُتَّفَقٌ عَلَيهِ .

'Aishah ﵂ said: Hind, the wife of Abu Sufyan, said to the Prophet ﷺ: Abu Sufyan is a niggardly man and does not give me and my children adequate provisions for maintenance unless I take something from his possession without his knowledge. The Prophet ﷺ said to her, "Take from his possessions on a reasonable basis that much which may suffice for you and your children." [Al-Bukhari and Muslim]

Commentary

It is forbidden and not permissible to be stingy with what is obligatory. The victim of such treatment should complain to someone who can retrieve his right for him. This is Hind (may Allah have mercy on him) complaining to the Prophet ﷺ who said: **'Take what will suffice you and your son on a reasonable ground.'** He ﷺ permitted her to take what would suffice for her and her children from the wealth of her husband without his knowledge on a reasonable basis; that is, it should not be in excess.

The foregoing indicates a number of issues:

It is permissible to backbite someone when lodging complaint against him. However, this should be on the condition that the complaint is made to someone who can give him his right. Otherwise, there is no benefit in making complaint.

Likewise, it is compulsory for a man to spend on his family, his wife and children, on reasonable terms even if the wife is rich.

Hence, if a wife works as a teacher, having entered into an agreement with her husband to allow her to teach, the husband has no right to any portion of her salary, be it meagre or huge. The salary is hers as long as it has been stated before the marriage solemnization that he will not prevent her from teaching and he accepted that. He

has no right to take anything from her salary; it is hers. However, if there is no agreement before the marriage that he will allow her to teach, and he later tells her not to teach, then they will need to reach agreement on what they want. That is, for instance, he can say: 'You can teach on the condition that I will have half, two-third, three-quarter or one-fourth of the salary' and similar agreement. But if it has been stipulated that she will be allowed to teach and he accepted, he has no right to prevent her and he has no right to take anything from her salary.

Another benefit of this hadeeth is that it is permissible for a dependent to take from the wealth of a person who fails in his obligation to maintain him. This is independent of his knowledge or permission.

It is permissible for a woman, for instance, to take from the pocket of her husband what will suffice for her and her children. So also, she can take from his store or his safe what will suffice for her and her children with or without his knowledge.

But if someone were to ask: 'If a debtor denies owing me and refuses to pay back while I have the ability to take from his wealth, is it permissible for me to take the worth of my right from his property?' The answer is: 'It is not permissible.' The difference between this and maintenance is that the latter is a matter of deliverance and its reason is clear. We all know that the wife of any man deserves maintenance contrary to the case of debt, which is a hidden issue and may not be known. The Prophet ﷺ did say: **'Render the trust to he who has entrusted you and do not cheat he who has cheated you.'**[1] This is the correct opinion regarding this issue.

Scholars have come with a poser from this kind of issue; the poser is around the concept of *Dhufr*. This implies coming across the property of a person who should spend on one, does one has the right to take

1 Ahmad reported it (3/414), and Aboo Dawood: in the Book of Transactions, the Chapter of a Person taking His Right Where It Is, no: (3067), and At-Tirmidhee in the Book of Transactions, the Chapter of What Has Come Under Prohibition of A Muslim from Extending Intoxicant to a Non-Muslim Living Under the Islâmic State, no: (1185).

from it or not? The clarified answer to that is that if this right is related to obligatory spending which is expected of that person, then there is no harm (in taking from it). But if it is as regard a compulsory debt, then it is not permissible due to the general saying of the Prophet ﷺ: **'Do not cheat he who has cheated you.'**

Allah alone grants success.

Chapter 257: prohibition of calumny

Hadeeth1536

وَعَنْ حُذَيْفَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لاَ يَدْخُلُ الْجَنَّةَ نَمَّامٌ» متفقٌ عَلَيْهِ .

Hudhaifah said: The Messenger of Allah ﷺ said, "The person who goes about with calumnies will never enter Jannah ." [Al-Bukhari and Muslim]

Hadeeth1537

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ: مَرَّ بِقَبْرَيْنِ فَقَالَ: «إِنَّهُمَا يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ! بَلَى إِنَّهُ كَبِيرٌ: أَمَّا أَحَدُهُمَا، فَكَانَ يَمْشِي بِالنَّمِيمَةِ، وَأَمَّا الآخَرُ فَكَانَ لاَ يَسْتَتِرُ مِنْ بَولِهِ» مُتَّفَقٌ عَلَيْهِ، وَهذَا لَفْظُ إِحْدَى رِوَايَاتِ الْبُخَارِي .

Ibn 'Abbas ﷺ said: The Messenger of Allah ﷺ passed by two graves and said, "Both of them (the persons in these graves) are being tortured, and they are not being tortured for a cardinal sin. But indeed they are great sins. One of them used not to save himself from being soiled with his urine, and the other one used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him

such and such evil things)." [Al-Bukhari and Muslim]

Commentary

The author and great scholar of hadeeth, Al-Hafiz An-Nawawee, has earlier mentioned a very important and useful chapter on some case in which it is permissible to backbite. He cited six such cases and their evidences which have been discussed. One of such cases is when lodging a complaint; that is, when a victim complains to a person in authority about one who has oppressed him. There is no harm in that since his right will be restored through that, and the evidence for this is the hadeeth of Hind bint Utbah, the wife of Aboo Sufyaan (may Allah be pleased with both). She came to the Prophet ﷺ and said to him, 'O Messenger of Allah, Aboo Sufyaan is a niggardly man and he does not give me and my children adequate provision for maintenance.' So she described him as a niggardly person. This is a disparaging description which people dislike but she only said that as complaint in order to get justice. This is because it is obligatory for one to feed one's wife and children on a reasonable basis, without falling short or exceeding proper limits, as Allah said:

﴿ وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَمْ يُسْرِفُواْ وَلَمْ يَقْتُرُواْ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾ ﴾

"And those who, when spending, are neither extravagant nor niggardly, but hold a medium (way) between those (extreme)." Q25: 67

Hadeeth1538

وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلا أُنَبِّئُكُمْ مَا الْعَضْهُ؟ هِيَ النَّمِيمَةُ؛ الْقَالَةُ بَيْنَ النَّاسِ» رَوَاهُ مسلم .

Ibn Mas'ud said: The Prophet ﷺ said, "Shall I tell you what 'Al-'Adhu ' (falsehood and slandering) is? It is calumny which is committed among the people." [Muslim]

Commentary

The author (may Allah shower blessings on him) reported this hadeeth of Abdullah bin Mas'ood (may Allah be pleased with him) under the Chapter of Prohibition of Calumny. He narrated that the Prophet ﷺ said: **'Shall I tell you what *Al-Adh'u* is? It is calumny which is committed among the people.'** This is one of the finest teaching methodologies; the teacher directs a question to his audience to draw their attention to what he is about to say **'Shall I tell you what *Al-Adh'u* is?'**

An-Naba and *Al-Khabar* have the same meaning in the Arabic Language, which is information. And *Al-Adh'u* is derived from cutting and ripping apart as Allah – the Mighty and Sublime -- said:

﴿ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ ﴿٩١﴾﴾

"[Those] who have made Qur'aan into parts" (15:91).

That is, (they believed in it in) divisions and parts; they believed in a part of it and disbelieved in another part. So what is *Al-Adh'u* which can cause conflict and dissension in society? He ﷺ said it is calumny– the act of conveying statements from one person to another in order to cause disaffection among them.

Calumny is one of the major sins. The case of two men who were being punished in their graves was made known to the Prophet ﷺ. He stated that one of them used to spread calumny. That is, some people are eloquent, in Allah we seek refuge, so they become fond of spreading tales among people. Such will adorn the statement before the people. He will come to a person and say: 'So-and-so said such-and-such about you.' He may be truthful or lying. Even if he is truthful, it is still forbidden and will be counted as one of the major sins. And indeed Allah, the Exalted, has forbidden listening to such person. He – the Mighty and Sublime - said:

﴿وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾﴾

"And do not obey any worthless habitual swearer. (And) scorner going about with malicious gossip." (68: 9-10).

Some people of knowledge stated that whoever narrates tales to you will narrates tales about you. That is, whoever gives you report of people's discourse will also report yours to others. Therefore, you should be wary of such individual; do not listen to him and do not turn to him.

This shows the Prophet's excellent manner of imparting knowledge whereby he adopted techniques which aroused the consciousness of the audience especially when he observed their inattention. Thus, it is good to apply a methodology that will capture the attention because the aim of the address is to evoke understanding, assimilation and memorization. Therefore, one should apply beneficial technique in that regard.

If someone were to ask about one who takes the words of another person to the other with the purpose of offering advice. For instance, if he observes that a particular person is being deceived by another to whom he discloses his secrets and to whom he is attached. And the latter discloses the secrets of this friend and deceives him, can he talk about it? The response is yes. He can talk about it and say: 'O so-and-so, beware of this person because he spreads your secret and says such-and-such things about you.' This will be regarded as counselling as the intent is not to cause division among but to advise his friend.

Allah – the Mighty and Sublime - said:

﴿وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ﴾

"And Allah knows the corrupter from the amender." (2:220).

Allah alone grants success.

Chapter 258: prohibition of carrying tales to the officers

Hadeeth1539

وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لاَ يُبَلِّغْنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا، فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ» رَوَاهُ أَبُو داود، والتِّرْمِذِيُّ .

Ibn Mas'ud ﷺ said: The Messenger of Allah ﷺ said, "None of my Companions should convey to me anything regarding another because I desire to meet everyone of you with a clean heart." [Abu Dawud and At-Tirmidhi]

Commentary

The author (may Allah shower blessings on him) stated: The chapter of prohibition of carrying tales to the officers without any reason. What the author (may Allah shower blessings on him) intends is that people should not carry people's reports and affairs to the leaders when there is no need for that. This is because carrying tales to the leaders when there is no benefit in doing so can cause hatred towards the affected person. In addition, the leaders may imagine things that are not true thinking that people hate and insult them, and similar thoughts. Hence, it is not appropriate to carry peoples' reports to the leaders except when there is need and benefit in such. If there is, then he should report it to the people in positions of authority in order to avoid evil and corruption (in the land).

For instance, if a person indulges in criticizing and insulting the leaders, the most appropriate action is not to report him to the authorities. This is to avoid the evil I earlier mentioned which is hatred for this man. The leaders may also imagine that people hate

them which will lead to mutual hatred and the leaders will not do what they are supposed to do for the benefit of Muslims.

Nonetheless, if there is need to report such, to prevent the spread of evil or attain certain benefit, it must be reported to them.

Therefore, when we observe someone criticizing the leaders for their failings and wrongdoings and the likes, spreading such among the people, the leaders should be informed of this. This is part of helping this man so that he will not continue to dwell in his oppression of attacking the leaders. It is as well helping the leaders so that people will not have ill-feelings towards them. Allowing an evil person, however, to continue his evil act by saying whatever he likes with impunity and without caution is contrary to the public good. Indeed, there is a great evil in such an act.

In summary, the author, Imam Nawawee (may Allah shower blessings on him), mentioned in this chapter that the words and tales of people should not be taken to the leaders as long as there is no benefit in that. But if there is benefit in that such as to prevent an evil, corruption and transgression, then it is obligatory to report it to the leaders after confirming and authenticating the issue so that the authorities will rein in the evil and corrupt people. Great turmoil will result from allowing people to talk as they wish.

Then the author (may Allah shower blessings on him) cited a verse and a hadeeth as evidences for this. As for the verse, Allah – the Mighty and Sublime -- said:

﴿وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ ٢﴾

"And do not help one another in sin and transgression". Q5: 2

A form of helping one another in sin and transgression is to take the report of a particular person or people to the authorities for no just reason. This, as we pointed out, could result to attack on this man from the leaders without justification.

As for the hadeeth, it is the hadeeth of Ibn Mas'ood (may Allah be pleased with him) that the Prophet ﷺ said: **'None of my companions**

should convey to me anything regarding another because I desire to meet every one of you with a clean heart.' This is from the wisdom of the Messenger of Allah ﷺ; no one should convey to him a person's report in order not to have anything against the subject of discussion as he loves to meet them with a pure heart. Usually, a person may love and respect another person, and consider him as an honorable and decent man, then when something is reported to him about this man he may begin to dislike him and lead to boycott and hatred.

But as we said, if there is benefit in reporting a person, we must do so in order to prevent the spread of evil and corruption, and occurrence of turmoil.

Allah alone grants success.

Chapter 259: condemnation of double-faced people

Hadeeth1540

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «تَجِدُونَ النَّاسَ مَعَادِنَ: خِيارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلامِ إذا فَقُهُوا، وَتَجِدُونَ خِيَارَ النَّاسِ في هذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً، وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هؤُلاءِ بِوَجْهٍ وَهؤُلاءِ بِوَجْهٍ» مُتَّفَقٌ عَلَيه .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "People are like ores. Those who were excellent in the Days of Ignorance are excellent in Islam provided they acquire the knowledge and understanding of the religion. You will find the best people in it (Islam) those who had a deep hatred (for leadership). You will find the worst among the people a double-faced person who appears to some people with one face and to others with another face." [Al-Bukhari and Muslim]

Hadeeth1541

وَعَنْ مُحَمَّدِ بْنِ زَيْدٍ أَنَّ نَاسًا قَالُوا لِجَدِّهِ عبدِ الله بنِ عُمَرَ رَضِيَ الله عَنْهُمَا: إِنَّا نَدْخُلُ عَلَى سَلاطِينِنا فَنَقُولُ لَهُمْ بِخِلاَفِ مَا نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ. قَالَ: كُنَّا نَعُدُّ هذَا نِفَاقًا عَلَى عَهْدِ رَسُولِ الله ﷺ. رَوَاهُ الْبُخَارِي .

Muhammad bin Zaid reported: Some people said to my grandfather, 'Abdullah bin 'Umar ﷺ : We visit our rulers and tell them things contrary to what we say when we leave them. 'Abdullah bin 'Umar ﷺ replied: "In the days of the Messenger of Allah ﷺ, we counted this act as an act of hypocrisy." [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) said: The chapter of condemnation of double-faced people. A double-faced person engages in deliberate deception by presenting a set of feelings to a people and another set of feelings to some other group of people as the hypocrites do.

﴿ وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ ﴾

"And when they meet those who believe, they say, 'We believe', but when they are alone with their evil ones, they say, 'Indeed, we are with you; we were only mockers.'" (2:14).

This trait, which is present in many people, is a branch of hypocrisy, refuge is with Allah. You will find a person who goes to extreme in praising you in your presence but will condemn, insult, malign and slander you behind you. This is as the Prophet ﷺ said: **'You will find**

the worst among the people a double-faced person who appears to some people with one face and to others with another face.'

This act is one of the major sins since the Prophet ﷺ described the one who commits it as the worst of people. One must be sincere by saying what is exactly in one's mind; one would be commended if it is good and corrected if it is otherwise. It is not permissible to appear to some people with one face and to others with another face. This may be in relation to his act of worship if he appears as a devout and pious believer while he is not. Similarly, it may be in relation to human dealings, if he pretends to be an adviser to someone but malign him in his absence.

Then the author (may Allah shower blessings on him) mentioned the verse:

﴿ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ ﴾

"They may hide (their crime) from men, but they cannot hide (them) from Allah; for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do." (4:108)

This verse was revealed about those who hid what was in their hearts and revealed what is contrary to people. When they return to their comrades in the evening, they would expose what was in their hearts which they had hid from people. Allah – the Mighty and Sublime -- said:

﴿ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ ﴾

"They may hide (their crime) from men, but they cannot hide (them) from Allah; for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do." (4:108)

This is similar to the one who carries out an act of disobedience in secret. He does not commit the evil act in the presence of people out of bashfulness but he is not shy of Allah, refuge is with Him. This also comes under the verse. Nonetheless, it is not permissible for anyone who commits a sin but becomes remorseful and repents to tell people what he has done (in secret). This is because the Prophet ﷺ said: '~My **Ummah will be forgiven except the *Mujahiroon*.**'

The *Mujaahir* is the one who commits a sin (in secret) and talks about it (in the open). It is obligatory that a person shows genuine feelings of guilt and regret inwardly and outwardly. If he is sincere and is upon goodness, the righteous people will aid him on steadfastness and he will be able to carry on (with goodness); otherwise, they will point him to the evil he is upon till he leaves it.

We ask Allah to make our hidden better than our outward and keep you and us steadfast on that which He loves and pleases Him. Verily, He has power over all things.

Allah alone grants success.

Chapter 260: condemnation and prohibition of falsehood

The author (may Allah shower blessings on him) said: The Chapter of condemnation and prohibition of falsehood. Falsehood is for a person to say that which is not in accordance with reality. This may be as a result of narrating an event that never occurred, reporting statement from a person who never said it or similar act. Thus, falsehood is saying what is contrary to the reality.

There are various types of falsehood:

First: Lying against Allah – the Mighty and Sublime -- and His Messenger ﷺ.

This is the biggest type of lie as Allah, the Exalted, said:

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

﴿ٱلظَّٰلِمِينَ ﴿١٤٤﴾﴾

"Then who does more wrong than one who invent of lie against Allah, to lead mankind astray without knowledge. Certainly Allah guides not the people who are Zâlimûn (Polytheists and wrong-doers)." (6: 144)

The letter *Laam* in His saying "***to lead mankind astray without knowledge***" indicates the consequence of the action, not the motive. It is similarto the statement of Allah regarding Moosa (*Alayhi Salam*):

﴿فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ﴿٨﴾﴾

"Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief." (28:8).

They did not pick him for that purpose but Allah – the Mighty and Sublime -- made it an outcome that he would become an enemy and a cause of grief to them. Likewise, whoever invents a lie against Allah has therefore misled people with his lie without knowledge.

Inventing lies against Allah – the Mighty and Sublime – can be classified into two categories:

The first category: A person who says: 'Allah said such-and-such' whereas he is lying.

The second category: A person who interprets the words of Allah contrary to what Allah – the Mighty and Sublime - intended. This is because the essence of a speech is its meaning. So, if he says 'Allah intends such-and-such' while he is lying about Allah, that means he is affirming for Allah that which He did not intend.

However, if this second person strives in the right manner to interpret a verse but errs, Allah will pardon him. This is because He – the Mighty and Sublime -- has said:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ﴿٧٨﴾﴾

"... and has not laid upon you in religion any hardship" (22:78).

And (He equally) said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴿٢٨٦﴾﴾

"Allah burdens not a person beyond his scope (2: 286).

But if he deliberately interprets the Words of Allah contrary to what Allah intends, following his self-desires or to satisfy some benefits or some other reasons, then he has indeed lied about Allah – the Mighty and Sublime.

Likewise, whoever says: 'The Prophet said so-and-so,' while he did not say so, has lied about the Prophet ﷺ. In addition, whoever interprets the hadeeth of the Prophet ﷺ out of context has indeed lied about the Prophet ﷺ. And the Prophet ﷺ said: **'He who tells a lie against me intentionally, let him take his seat in the Hell.'**[1]

That means whoever knowingly tells a lie on the Prophet ﷺ has indeed taken his seat in the Hell, and has established himself on it in the Hell, in Allah we seek refuge.

These two categories of lies are the worst types of lie: Lying about Allah – the Mighty and Sublime -- and His Messenger ﷺ.

Those who tell most lies about the Prophet ﷺ are the *Raafidah* (Shia). There is no group among the People of *Bid'ah* who lies about the Messenger of Allah ﷺ than the Shia. This is usually stated by the scholars of hadeeth when they comment on fabricated hadeeths; they would say: 'The people that lie most against the Prophet ﷺ are the *Raafidah*.' This is clear and well-known to anyone who examines their books.

The second category of lie is telling lies about people, which can be further classified into two:

First: A person lies to portray himself as among the people of righteousness, piety and faith whereas he is not. Rather, he is among the people of disbelief and transgression, in Allah we seek

1 Al-Bukhaari reported it in the Book of Knowledge, the Chapter of the Sin of Telling a Lie on the Prophet ﷺ, no: (107); and Muslim reported in the Preface to His Saheeh, the Chapter of Severity of Lying on the Prophet ﷺ.

refuge. This is hypocrisy of the highest order. Allah described those who have such traits:

﴿ وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾ ﴾

"And among people are those who say, "We believe in Allah and the Last Day while they do not believe." (Q2: 8.).

They merely utter words with their tongues and knowingly lie under oath; the relevant evidences are numerous in the Qur'an and Sunnah. They, I mean the hypocrites, are frauds who only lie to people in their claims to faith. Consider the statement of Allah in *Soorah Al-Munaafiqoon*. Allah began this chapter by explaining their lies. He– the Mighty and Sublime- said:

"When the hypocrites come to you (O Muhammad), they say, We testify that you are indeed the Messenger of Allah."

How many articles of emphasis did they use? Three articles of emphasis; they are: 'We testify', 'Indeed', and letter *Laam*. They testified that Muhammad is the Messenger of Allah ﷺ. Then Allah – the Mighty and Sublime -- said:

﴿ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾ ﴾

"...Allah knows that you are indeed his Messenger, and Allah bears witness that the hypocrites and lairs indeed". (63:1).

In their saying: *"We testify that indeed, you are the Messenger of Allah"* is another form of lie. It is the worst type of lie to people because only a hypocrite will tell such a lie, refuge is with Allah.

The third category of lie is that which occurs during conversations. Someone would say: 'I told so-and-so such-and-such,' whereas he did not. And 'so-and-so said such-and-such' whereas he did not say so. 'So-and-so came' whereas he did not come among other examples.

This is also prohibited, and it is one of the signs of hypocrisy as stated by the Prophet ﷺ: **'The signs of a hypocrite are three: When he**

talks, he lies...'[1]

Then the author ﷺ cited evidences for the prohibition of lying. They include the statement of Allah – the Mighty and Sublime:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾ ﴾

"And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing and the sight, and the heart of each of those one will be questioned (by Allah)". (17:36)

"And follow not", that is, do not follow what you do not have knowledge of, *"the hearing and the sight, and the heart of each of those one will be questioned (by Allah)"*. If this is a prohibition for that which you have no knowledge of, what about that which you know but deliberately contradict in speech? That is worse and more grievous.

Thus, we know a person's speech falls into one of these categories:

Firstly, he speaks about that which he has knowledge. This speech will be basically regarded as permissible provided it does not lead to corruption.

Secondly: he follows that which he knows to be contrary to the truth; this is clear and definite lie.

Thirdly: he pursues that which he does not encompass anything of its knowledge while lacking the knowledge that the matter is contrary to his understanding. This is also forbidden: "Do not follow that of which you do not have knowledge..."

Therefore, one is prohibited from talking in two situations: when one knows that what one is saying is contrary to the truth, and that one talks about something one does not know. All these are forbidden.

1 Al-Bukhaari reported it in the Book of Faith, the Chapter of Signs of Hypocrisy, no: (32); and Muslim reported it in the Book of Faith, the Chapter of Traits of the Hypocrites, no: (89).

But then again, there is nothing wrong if one says what he knows.

Then he (may Allah shower blessings on him) mentioned another verse:

﴿ مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾

"Not a word does he (or she) utter but there is a watcher by him ready (to record it)" (50 :18)

"Not a word" this is an indefinite article in a statement expressing negation; it connotes a general sense which is strengthened by "Not a word does he (or she) utter but there is a watcher by him ready (to record it)". That is, there is no word you will utter except that Raqeeb and Ateed are beside you (to record it); the ones who are always present watching and recording what you say.

﴿ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾

"(Remember) that the two receivers (recording angels) receive (each human being) one sitting on the right and the one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it)' (50: 17-18).

﴿ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ ﴾

"Or do they think that We hear not their secrets and their private counsel? That is, we hear their clandestine and private discussions. "And our Messengers (appointed angels in charge of mankind) are by them to record." (43:80).

What a serious matter! Every word you utter will be recorded and you shall see that on the Day of Resurrection. Allah said – the Mighty and Sublime:

﴿ وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾
اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ ﴾

"And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open, (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." [17: 13-14}.

(That is,) you will be sufficient as a judge against yourself.

One of the pious predecessors (may Allah be pleased with him) has said: 'By Allah, he who made you the judge for yourself has treated you justly.'

﴿ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾

In summary, Allah said: "Not a word does he (or she) utter but there is a watcher by him ready (to record it" (50:18).

These Raqeeb and Ateed are always present to record everything, every word. This word may be for you or against you, and they also record empty talks which are neither for you nor against you.

During an illness, Imam Ahmad (may Allah shower blessings on him) was groaning due to the severity of the condition. Then it was said to him: 'So-and-so,' I think it was Taawus, 'said: The angel records even the moaning of a sick person.' The groan of a sick person, which is due to the hardship of sickness, is recorded! (Upon hearing this), Imam Ahmad stopped groaning and endured (the pains) for fear of what? The fear that it would be recorded against him.

Those were the guided ones who guarded their tongues and their organs, and knew the gravity of these matters. They restrained themselves even from groaning! But as for us - we ask Allah to show his pardon to us and you - we let loose our tongues too much, and the Prophet ﷺ has said: **'He who believes in Allah and the Last Day must say what is good or remain silent".**[1]

1 Al-Bukhaari reported it in the Book of Softness, the Chapter of Guarding the Tongue and the Statement of the Prophet, no: (5994); and Muslim reported it in the Book of Faith, the Chapter of Honouring the Neighbour and the Guest, and Always Remaining Silent, no: (67).

We ask Allah to help us on ourselves, and make us attain that which He likes and pleases Him of words and deeds.

Allah alone grants success.

Hadeeth1542

وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ البِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ الله صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ الله كَذَّابًا» مُتَّفَقٌ عَلَيْهِ .

Ibn Mas'ud ﷺ reported: The Messenger of Allah ﷺ said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned many hadeeths, one of which is this hadeeth of Abdullah bin Mas'ood (may Allah be pleased with him). He narrated that the Prophet ﷺ said: **'Beware of falsehood'.** The Prophet ﷺ warned against falsehood in this hadeeth.

He said ﷺ: **'Beware of falsehood'**; that is, you should eschew and stay away from falsehood. This includes all forms of falsehood. The statement of the one who says there is nothing wrong in falsehood if it does not harm others is baseless. This is because there is no such in the texts; they prohibit falsehood in absolute terms.

Then the Prophet ﷺ explained that falsehood leads to transgression;

that is, if someone tells lies a lot in his reports, the attribute will lead him to transgression, refuge is with Allah.

Transgression is disobedience, rebellion and sin, and it leads to the Hell. Allah has said – the Mighty and Sublime:

﴿ كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ۝٧ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ۝٨ كِتَٰبٌ مَّرْقُومٌ ۝٩ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝١٠ ﴾

"No! Indeed, the record of the wicked is in Sijjin. And what can make you know what Sijjin is? A register inscribed. Woe, that Day, to those who deny. Those who deny the Day of Recompense" (83: 7-10).

Then he ﷺ said: **'A man continues to speak falsehood and makes falsehood his object until he is recorded with Allah as a great liar.'** May Allah protect us from falsehood. This is because when a person becomes accustomed to falsehood, we ask Allah to grant us security from it and from other forms of sins, he begins to lie in everything (he says or does). Then the label of a liar becomes befitting for him and he will be recorded with Allah as a great liar.

As for truth, the Prophet ﷺ enjoined us to be truthful. He said ﷺ: **'Adhere to truth'**; be truthful when you talk. **'For truth leads to piety and piety leads to Paradise.'** Allah – the Mighty and Sublime -- has said:

﴿ كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ۝١٨ وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ۝١٩ كِتَٰبٌ مَّرْقُومٌ ۝٢٠ يَشْهَدُهُ ٱلْمُقَرَّبُونَ ۝٢١ ﴾

"No! Indeed, the record of the righteous is in Illiyyun. And what will make you know what Illiyyun is? A Register inscribed. To which bear witness those nearest (to Allah i.e. the angles)". (83:18-21).

When a person speaks the truth and his tongue becomes accustomed to it, it would lead him to piety, and piety leads to Paradise. **'A man continues to speak the truth and makes truth his object until he is recorded with Allah as a truthful man.'**

Siddeeqiyyah, the status of truthfulness, is a high position which is next only to Prophethood as Allah – the Mighty and Sublime - said:

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا ﴿٦٩﴾﴾

"And whoso obey Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Aboo Bakr As-Siddiq), the martyrs, and the righteous and how excellent these companions are!" (4:69).

You should know that the sin of falsehood increases in accordance with the scale of its effect. Falsehood in business dealings is worse than falsehood in mere interaction. This is because telling lies in buying and selling removes blessing from the transaction. The Prophet ﷺ said: **'Both parties in a business transaction have (mutual) right to annul the bargain. If they say the truth and explain (the quality of the commodity), their business transaction will be blessed. But if they lie (to each other) and conceal (the fault in the commodity), the blessing in their business transaction will be removed.'**[1]

And the increment obtained in a business transaction through falsehood is forbidden, refuge is with Allah. This is because it is a result of falsehood and falsehood lacks basis, and whatever is built on an invalid (ground) is itself invalid.

So also is lying when describing a commodity. Someone says, for instance, 'This commodity has such-and-such desired qualities,' whereas he is lying. This is consuming (people's) wealth under false pretense.

An example of this is what car sellers do during motor exhibitions; they announce the sales of cars which they know have certain defects

1 Al-Bukhaari reported it in the Book of Transactions, the Chapter of When the two Parties in a Transaction Are Plain and Do Not Conceal, and Are Sincere, no: (1937); and Muslim reported it the Book of Transactions, the Chapter of Saying the Truth in Bargain, and Offering Explanation, no: (2825).

using public address system. However, they will conceal the defects and tell a prospective buyer that it has a problem in vague terms without stating its real problem. This is forbidden and not permissible. If the seller however does not know a specific problem with the car but fears that it has a defect which he has not come across, then there is nothing wrong if he employs general terms to absolve himself from all possible faults.

Allah alone grants success.

Hadeeth1543

وَعَنْ عَبْدِ الله بنِ عَمْرو بْنِ الْعَاصِ رَضِيَ الله عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ، كَانَ منَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَتْ فِيهِ خَصْلَةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ» متفقٌ عَلَيه .

'Abdullah bin 'Amr bin Al-'As ﷺ said: The Prophet ﷺ said, "Whosoever possesses these four characteristics, is a sheer hypocrite; and anyone who possesses one of them, possesses a characteristic of hypocrisy till he gives it up. (These are:) When he talks, he tells a lie; when he makes a covenant, he acts treacherously; and when he quarrels, he utters foul language." [Al-Bukhari and Muslim]

Commentary

The great scholar of hadeeth, Al-Hafiz An-Nawawee (may Allah shower blessings on him), cited this hadeeth of Abdullah bin Amr bin Al-As (may Allah be pleased with him and his father) in his book under the chapter on prohibition of falsehood. He narrated that the Prophet ﷺ said: **'Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up.'**

His saying ﷺ: **'Whosoever possesses these four characteristics'** means that anyone who has these four traits is a pure hypocrite. This is because he possesses all the actions with which the hypocrites are described, refuge is with Allah.

The hypocrisy referred to here is hypocrisy in deeds, *Nifaaq 'Amali*, not hypocrisy in belief, *Nifaaq I'tiqaad*. Hypocrisy in belief, which is outright disbelief, is an act of displaying Islam while concealing disbelief, refuge is with Allah. However, these people that are characterized with the aforementioned attributes do sincerely believe in Allah and the Last Day but possess these attributes which are characteristics of hypocrisy.

The First Characteristic: He ﷺ said: **'When he is entrusted with something, he embezzles it.'** He misappropriates whatever is put in his care. For example, if he is given a valuable for keep– be it a dirham, a watch, a pen or a property- he will appropriate it to himself. Alternatively, he may abandon it without safeguarding it as expected or inform someone that will forcefully seize it from him. The salient matter is that he does not render back the trusts.

Similarly, if he is entrusted with a secret and it is said to him: 'Do not tell anyone', he will go about telling people: 'So-and-so told me such-and-such.' Some people, refuge is with Allah, are afflicted with love for fame and status: when one of the leaders or high ranking members of the society entrusts him with something, he goes about telling people. He does that to present himself to people as one of the advisers of the leaders and the nobles in the community. This is a betrayal of trust.

One matter in which the issue of trust comes to play is custodianship. A person may be the custodian of an orphan's property, care and education, but he fails to carry out his responsibility. He neglects the orphan's property, takes loans from it without a repayment plan and consume the wealth without fairness. This is also a betrayal of trust.

So also is when a person does not carry out the obligation of training his family and children. Allah has indeed entrusted them to him; He said – the Mighty and Sublime:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ٦﴾

"O you believe! Ward off yourselves and your families against a fire (Hell) whose fuel is man and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded" (66:6).

Allah – the Mighty and Sublime -- did not only give you authority over them but He will question you about them on the Day of Resurrection. On that day, you would wish that you never had any relationship with them. Allah– the Mighty and Sublime -- said:

"That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Everyone that Day will have enough to make him careless of others. Some faces that Day will be bright (truth believers of Islamic monotheism)". (81:34:38).

Another form of betrayal of trust is an Imam who leads people in *Jum'uah* and the congregational Prayers who does not discharge his responsibility. Sometimes, he comes early while he comes late at other times; he prolongs it at times for no legal reason; he does not concentrate in his *Salat* and care less about those behind him. This is also a betrayal of trust.

The important point to note is that betrayal of trust may occur in any situation: social interactions, business dealings and any other matter.

The Second Characteristic: 'when he talks, he tells a lie.' When he speaks to people in his speech, he says, 'So-and-so says such-and-such' or 'such-and-such occurred' or 'did not happen', whereas he is only lying. This is a sign of hypocrisy.

There are some people who are afflicted with this disease. You will find such person lying to people and playing pranks in order to throw them off balance. When they become confused, he will then say: 'I am only joking'. *Subhaanallaah*! You are joking, and you are lying to

people to confuse them!

Some people are afflicted with lying in order to enliven their audience. The Prophet ﷺ said: **'Woe unto he who lies in order to make people laugh. Woe unto him, and woe unto him.'**[1]

It has been explained earlier that the worst of lies is lying about Allah – the Mighty and Sublime -- and His Messenger ﷺ. This is followed by lying about the scholars. This involves lying about them as regard the *Shareeʻah* by saying 'so-and-so said such-and-such is lawful' or 'such-and-such is unlawful' or 'such-and-such is obligatory' while giving false statements. Then the person becomes a liar against the *Shareeʻah* because the scholars are the ones who apply and explain the *Shareeʻah* to people. Therefore, when someone lies about them, people will say: 'So-and-so scholar said such-and-such' due to his fabrication. This is closer to lying about the Prophet ﷺ.

The important point is that whoever lies in his speech possesses one of the characteristics of hypocrisy; we ask Allah to safeguard you and us from that.

The Third Characteristic: 'When he makes a covenant, he acts treacherously.' That is, if he enters into an agreement with anyone for anything, he will betray the person and breach the agreement. This includes breaking treaties entered into with the disbelievers and agreement with Muslims regarding some matters.

A treaty with the disbelievers may be a mutual agreement to abstain from war for a specific period of time. The Prophet ﷺ did this with the Quraysh when he promised to abstain from war for ten years in the Treaty of Hudaybiyyah. Whenever we enter into such pact with the polytheists, there can be three scenarios:

The first case: That if they breach the agreement, then the covenant between us and them becomes nullified as stated by Allah, the Exalted:

1 Reported by Ahmad: (5/5), and Aboo Dawood: in the Book of Manners, the Chapter of Severe Warning as Regard Lying, no: (4338), and At-Tirmidhee: the Book of Taking Little in this Life, the Chapter of He Who Makes a Statement to Make People Laugh, no: (2237).

﴿ وَإِن نَّكَثُوٓاْ أَيۡمَٰنَهُم مِّنۢ بَعۡدِ عَهۡدِهِمۡ وَطَعَنُواْ فِي دِينِكُمۡ فَقَٰتِلُوٓاْ أَئِمَّةَ ٱلۡكُفۡرِ إِنَّهُمۡ لَآ أَيۡمَٰنَ لَهُمۡ لَعَلَّهُمۡ يَنتَهُونَ ١٢ ﴾

"But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraysh pagans of Makkah) – for surely their oaths are nothing to them – so that they may stop (evil actions). [9:12].

This is what the Quraysh did with the treaty of Hudaybiyyah; there were more than eight years for the treaty to elapse when the Quraysh breached their covenant by aiding their allies against the allies of the Prophet ﷺ.

The second case: we must abide by the letters of the covenant if they abide by it until the period is over. This is based on the statement of Allah, the Exalted:

﴿ فَمَا ٱسۡتَقَٰمُواْ لَكُمۡ فَٱسۡتَقِيمُواْ لَهُمۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَّقِينَ ٧ ﴾

"So long as they are true to you, stand you true to them. Verily, Allah loves Al-Muttaqûn (the pious)". [9: 7].

The third case: if we fear that they may breach the covenant. That is, they have not broken it in reality but we have concerns that they are not willing to uphold it to the letter. In this situation, we should terminate the covenant and inform them in plain terms that all pacts have ceased to exist between them and us. The evidence for that is the statement of Allah, the Exalted:

﴿ وَإِمَّا تَخَافَنَّ مِن قَوۡمٍ خِيَانَةٗ فَٱنۢبِذۡ إِلَيۡهِمۡ عَلَىٰ سَوَآءٍۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡخَآئِنِينَ ٥٨ ﴾

"If you (O Muhammad) fear treachery from any people throw back (their covenant) to them (so as so to be) on equal terms (that there will be no more covenant between you and them). Certainly, Allah likes not the treacherous". [8: 58]

It is compulsory to fulfill covenants entered into with Muslims.

For instance, you agree to do something, avoid something or conceal a secret with a Muslim, it becomes obligatory to fulfill it – it is an obligation.

The scholars, may Allah shower blessing on them, differ on the permissibility or otherwise of breaking a promise for no genuine reason. For example, will it be permissible to break a promise after agreeing to grace a lunch or supper with someone tomorrow? Some scholars opine that you do not commit any sin by breaking a promise. However, the correct opinion is that you are sinful for breaking a promise except if you have a legal excuse.

Therefore, if you make a promise to your brother, it becomes obligatory to fulfill it. Breach of agreement is one of the signs of hypocrisy! Are you pleased to be a hypocrite? Nobody will be pleased with that. The correct opinion that the *Sunnah* has handed down is the obligation of fulfilling promise, and this is the opinion of Shaykh ul-Islam Ibn Taimiyyah, may Allah shower blessing on him. The act of breaking promise is an element of hypocrisy.

However, there is no problem if you have an excuse or you do not make a plain promise by saying to your friend, 'I will come tomorrow *Insha Allah* unless if I have an excuse.' You are blameless because you did not make a plain promise to him. Similarly, when you break your promise for a reason; for example, you need a vehicle to fulfill the promise but it breaks down on the way which makes it impossible to reach him. This is without doubt a tenable excuse - your excuse will be granted.

As for the **fourth characteristic**, it is, **'When he quarrels, he utters foul language'**; we ask Allah for well-being. If a quarrel occurs between him and someone else, he commits transgression. This can be divided into two: the first is to deny what is upon one and the second is to claim what does not belong to one. The example of the first is when a person demands one thousand riyals from another person. Consequently, the creditor sues the debtor and the latter denies owing him anything. Although, the creditor is certain but he has no witnesses to call, so the judge will ask the accused to make an oath so as to free himself from

the obligation. He swears that he does not owe him and the judge rules in his favour. This is transgression in disputes.

As for the second class, it is for someone to claim what is not his by saying in the presence of a judge that a man owes him one hundred riyals. The accused person denies this but the petitioner claims that he has evidence. He presents a bogus evidence which claims he has one hundred riyals to collect from the defendant to support his evil plot. Consequently, the judge would rule in favour of this claimant who provided a phony evidence. This action of the claimant would be considered as one who utters foul language when he quarrels, refuge is with Allah.

Therefore, one must eschew telling lies, crookedness or deception in the course of disagreements because this constitutes transgression in disputes.

We ask Allah, the Exalted, to purify your hearts and ours from hypocrisy, doubt, associating partners with Him and show-off. Verily, He has power over all things.

Hadeeth1544

وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ، كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتينِ وَلَنْ يَفْعَلَ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ، صُبَّ فِي أُذُنَيْهِ الآنُكُ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً، عُذِّبَ، وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ» رَوَاهُ الْبُخَارِي .

Ibn 'Abbas ﷺ said: The Prophet ﷺ said, "He who narrates a dream which he has not seen will be put to trouble to join into a knot two barley seeds which he will not be able to do; and he who seeks to listen to the talk of a people (secretly) will have molten lead poured into his ears on the Day of Resurrection; and he who

makes a picture (of people or other creatures with a soul, such as animals and insects) will be (severely punished), and he will be asked to infuse spirit therein, which he will not be able to do." [Al-Bukhari]

Commentary

The great scholar of hadeeth, Al-Hafiz An-Nawawee (may Allah shower blessings on him), cited this hadeeth of Ibn Abbas (may Allah be pleased with both) under the Chapter of Prohibition of Falsehood. He narrated that the Prophet ﷺ said: **'He who narrates a dream which he has not seen will be put to trouble to join into a knot two barley seeds which he will not be able to do.'**

That is, whosoever lies about a dream by saying: 'I saw such-and-such in my dream' while he is lying, he will be charged on the Day of Resurrection to make a knot out of two barley seeds. It is generally understood that this is not achievable no matter how hard a person tries. He will be punished continuously and asked to make a knot out of two barley seeds.

This threat shows that narrating false dream, which one did not see, is one of the major sins. Some fools would claim they saw a particular dream last night in order to make the people laugh, this is unlawful for anyone to say.

A worse case is saying: 'I saw the Prophet ﷺ (in my dream) and he said such-and-such to me' and the likes of that. This is more grievous because he tells a lie about the Messenger of Allah ﷺ.

There is nothing wrong in anyone narrating a dream he really sees. However, one should know that what he sees in his dream can be classified into three:

The first category: A good dream that comes with glad tidings and makes one happy. One should not narrate such dream except to a person he loves because one may have many enviers. So, if a person narrates a good dream to one who does not love him, the latter may hatch a plot to hinder the good he saw in his dream. This was done by

the brothers of Yusuf (عليه السلام).

Yusuf, the son of Ya'qub (may Allah extol the mentioning of both), said to his father:

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِي سَٰجِدِينَ ۝٤﴾

"O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon – I saw them prostrating themselves to me." (12:4)

That is, I saw these eleven stars, the sun and the moon, all of them prostrated to me. Then his father said to him:

﴿قَالَ يَٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا ۖ إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ۝٥﴾

"O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily! Shaitân (Satan) is to man an open enemy!" (12:5).

You should not narrate (your good dreams) to those who may not be your loved ones and friends; those who do not want for you what they want for themselves.

The second category: An evil dream – that disturbs and frightens. You should never tell anyone about this category of dream, neither your friend nor your enemy. When you wake up, spit three times to your left side and say: 'I seek refuge in Allah from the evil of Satan and the evil of what I saw.' You should turn to the other side if you wish to continue with the sleep; that is, change from your previous sleeping side upon which you saw what you disliked. The dream will not harm you.

Whosoever sees what he dislikes (in his dream) should do the following:

When he wakes up, he should spit to his left three times and say, *Aoodhu billahi min sharri Shaytan wa min sharr maa ra'aytu'* (I

seek refuge in Allah from the evil of Satan and from the evil I saw.) If he wants to return to sleep, he should sleep on the other side (of his body).

When he gets up, he should not tell anyone about it.

If he does this, it will not harm him with the permission of Allah.

The companions used to see dreams that would sicken and trouble them. But when the Prophet ﷺ informed them about this hadeeth, they did what he ﷺ taught them, and they were relieved. Many people are afflicted with seeking evil for themselves. A person will see a dream he dislikes and then tries to relate it to people so that they will interpret it for him. This is a mistake. When you see a dream that you dislike, you have one of the best solutions, rather the best, which the Messenger of Allah ﷺ has taught you.

The third category: A confusing dream which has neither a head nor a tail. Such as when one sees things that are inconsistent and strange. You should not tell anyone this category of dream and neither should you pay attention to it. A man once said to the Messenger of Allah ﷺ: 'O Messenger of Allah, I saw in a dream that someone cut off my head and the head went rolling, then I went after it.' Then the Prophet ﷺ said to him: **'Do not tell people about how the Satan toys with you in your sleep.'** This is from Satan; he cuts your head and flings it while you are trying to catch up with it. This is unfounded. Such things should not be a matter of concern to you, hence you should not tell anyone.

But, it is a sign of goodness for one to see the Prophet ﷺ as he is described in the books of Prophetic biography, if it is in a good state, in one's dream. This shows that he has been following his ﷺ good example.

But if he sees him ﷺ in a different state, then he should call his soul to account. For example, a man is talking to the Messenger of Allah ﷺ in a dream but he ﷺ turned away from him or left him. If he saw him in not good a state, perhaps in his clothes, garment or wrapper, he should call himself to account. This is because that may indicate

negligence in following the Messenger of Allah ﷺ.

As for the second issue: **'And he who seeks to listen to the talk a people (secretly), which they love that nobody should listen to, will have molten lead poured into his ears on the Day of Resurrection.'**

That is, molten lead will be poured into his ears on the Day of Resurrection for eavesdropping on the talk of some people which they do not want him to hear.

Scholars stated that '*Al-Aanak*' refers to molten lead, refuge is with Allah. The lead melted with the fire of Hell is sixty-nine times more severe than the lead melted with the fire of this world. It will be poured into the person's ears because he listens to a people's talk which they would not like him to hear. It is all the same whether they dislike that he should listen to their talk because of a good reason or otherwise. This is because some people do not want others to hear them even if the words contain no danger or insult.

Many people are guilty of this. For instance, you will find a man pick a copy of the Qur'an and seat near two men who are discussing in order to eavesdrop on them. He fixes his gaze at the Qur'an as if he is reciting whereas he is only listening to them and they dislike that. Molten lead will be poured into his ears on the Day of Resurrection as a form of punishment.

The second part of the hadeeth is about picture-making which shall be discussed in the next section Allah-willing.

Hadeeth1545

وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «أَفْرَى الْفِرَى أَنْ يُرِيَ الرَّجُلُ عَيْنَيْهِ مَا لَمْ تَرَيَا». رَوَاهُ الْبُخَارِي .

Ibn 'Umar ﷺ reported: The Prophet ﷺ as saying: "The worst of lies is to pretend to have seen something which he has not seen." [Al-Bukhari]

Hadeeth1546

وَعن سَمُرَةَ بنِ جُنْدُبٍ رَضِيَ الله عَنْهُ قَالَ: كَانَ رَسُولُ الله ﷺ مِمَّا يُكْثِرُ أَنْ يَقُولَ لأَصْحَابِهِ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟» فَيَقُصُّ عَلَيْهِ مَنْ شَاءَ الله أَنْ يَقُصَّ، وَإِنَّهُ قَالَ لَنَا ذَاتَ غَدَاةٍ: «إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا قَالاَ لِي: انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ، فَيَثْلَغُ رَأْسَهُ، فَيَتَدَهْدَهُ الْحَجَرُ هَا هُنَا، فَيَتْبَعُ الْحَجَرَ فَيَأْخُذُهُ، فَلا يَرجعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الأُولَى!» قَالَ: «قُلْتُ لَهُمَا: سُبْحَانَ الله! مَا هذَانِ؟ قَالا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِكَلُّوبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ شِقَّيْ وَجْهِهِ فَيُشَرْشِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخِرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ، ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الآخَرِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذلِكَ الْجَانِبُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الأُولَى» قَالَ: قُلْتُ: «سُبْحَانَ الله! مَا هذَانِ؟ قَالَ: قَالا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى مِثْلِ التَّنُّورِ» فَأَحْسِبُ أَنَّهُ قَالَ: «فَإِذَا فِيهِ لَغَطٌ، وَأَصْوَاتٌ، فَاطَّلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلَ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذلِكَ اللَّهَبُ ضَوْضَوْا. قُلْتُ: مَا هؤُلاءِ؟ قَالاَ لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلَى نَهْرٍ» حَسِبْتُ أَنَّهُ كَانَ يَقُولُ: «أَحْمَرُ مِثْلُ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا

عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذلِكَ السَّابِحُ يَسْبَحُ مَا يَسْبَحُ، ثُمَّ يَأْتِي ذلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ، فَيَفْغَرُ لَهُ فَاهُ، فَيُلْقِمهُ حَجَرًا، فَيَنْطَلِقُ فَيَسْبَحُ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ فَغَرَ لَهُ فَاهُ، فَأَلْقَمَهُ حَجَرًا. قلتُ لَهُمَا: مَا هذَانِ؟ قَالا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِ الْمَرْآةِ، أَوْ كَأَكرَهِ مَا أَنْتَ رَاءٍ رجلاً مَرْأىً، فَإِذَا هُوَ عِنْدَهُ نَارٌ يَحُشُّها وَيَسْعَى حَوْلَهَا. قُلْتُ لَهُمَا: مَا هذَا؟ قَالا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَّةٍ فِيهَا مِنْ كُلِّ نَوْرِ الرَّبِيعِ، وَإِذَا بَيْنَ ظَهْرَيِ الرَّوْضَةِ رَجلٌ طَوِيلٌ لاَ أَكَادُ أَرى رَأْسَهُ طُولاً فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلدانٍ رَأَيْتُهُمْ قطُّ، قُلْتُ: مَا هذَا؟ وَمَا هؤُلاءِ؟ قَالاَ لي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا إِلَى دَوْحَةٍ عَظِيمَة لَمْ أَرَ دَوْحَةً قطُّ أَعْظَمَ مِنْهَا، وَلا أَحْسَنَ! قَالا لِي: ارْقَ فِيهَا، فَارتَقَيْنَا فِيهَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِن ذَهَبٍ وَلَبِنِ فِضَّةٍ، فَأَتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا، فَفُتِحَ لَنَا، فَدَخَلناهَا، فَتَلَقَّانَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ! وَشَطرٌ مِنْهُمْ كَأَقْبَحِ مَا أَنْتَ رَاءٍ! قَالا لَهُم: اذْهَبُوا فَقَعُوا فِي ذلِكَ النَّهْرِ، وَإِذَا هُوَ نَهْرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحضُ فِي الْبَيَاضِ، فَذَهَبُوا فَوَقَعُوا فِيه. ثُمَّ رَجعُوا إِلَيْنَا قَد ذَهَبَ ذلِكَ السُّوءُ عَنْهُمْ، فَصَارُوا فِي أَحْسَنِ صُورة. قَال: قَالاَ لِي: هذِهِ جَنَّةُ عَدْنٍ، وَهذَاكَ مَنْزِلُكَ، فَسَمَا بَصَرِي صُعُدًا، فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ. قَالا لِي: هذَاك مَنْزِلكَ؟ قُلْتُ لَهُمَا: بَارَكَ الله فِيكُمَا، فَذراني فَأَدْخُلَهُ. قَالا: أَمَّا الآن فَلا، وَأَنْتَ دَاخلُهُ. قلتُ لَهُمَا: فَإِنِّي رَأَيْتُ مُنْذُ اللَّيْلَةِ عَجَبًا؟ فَمَا هذَا الَّذِي رَأَيْتُ؟ قَالا لِي: أَمَا إِنَّا سَنخبِرُكَ: أَمَّا

الرَّجُلُ الأَوَّلُ الَّذِي أَتَيْتَ عَلَيهِ يُثلَغُ رأْسُهُ بِالْحَجَرِ، فإنَّهُ الرَّجُلُ يأخُذُ القُرْآن فَيرْفُضُه، وينامُ عن الصَّلاةِ المكتُوبَةِ، وأمَّا الرَّجُلُ الَّذِي أَتيتَ عَلَيْهِ يُشَرْشَرُ شِدْقُهُ إلى قَفَاهُ. وَمَنْخِرُهُ إلى قَفاهُ، وعَيْنُه إلى قفاهُ، فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذْبَة تَبْلُغ الآفاقَ. وَأَمَّا الرِّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِينَ هُمْ فِي مِثْلِ بِنَاءِ التَّنُّورِ، فَإِنَّهُمْ الزُّنَاةُ وَالزَّوَانِي، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبَحُ فِي النَّهْرِ، وَيُلْقَمُ الْحِجَارَةَ، فَإِنَّهُ آكِلُ الرِّبَا، وَأَمَّا الرَّجُلُ الكريهُ المَرآةِ الَّذِي عِنْدَ النَّارِ يَحشُّهَا وَيَسْعَى حَوْلَهَا، فَإِنَّهُ مَالِكٌ خَازِنُ جَهَنَّمَ، وَأَما الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ، فَإِنَّه إِبْرَاهِيم، وَأَمَّا الوِلْدانُ الَّذِينَ حَوْله، فكلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ» وَفِي رِوَايَة الْبَرْقَانِيِّ: «وُلِدَ عَلَى الْفِطْرَةِ» فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ الله! وَأَوْلاَدُ الْمُشْرِكِينَ؟ فَقَالَ رَسُولُ الله ﷺ: «وَأَوْلاَدُ المُشْرِكِينَ، وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطرٌ مِنْهُم حَسَنٌ، وَشَطْرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَملاً صَالِحًا وَآخَرَ سَيِّئًا، تَجَاوَزَ الله عَنْهُم» رَوَاهُ الْبُخَارِي .

Sumurah bin Jundub ﷺ said: The Messenger of Allah ﷺ very often used to ask his Companions, "Do any one of you has seen a dream?" So dreams would be narrated to him by those whom Allah willed to relate. One day he said, "Last night I had a vision in which two men (angels) came to me and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. When he struck him, the stone rolled away and he went after it to get it, and no sooner had he returned to this man, his head was healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, '

Subhan-Allah ! Who are these?' They said: 'Proceed, proceed.' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eyes from front to back. Then he turned to the other side of the man's face and did just as he has done with the first side. He had hardly completed that (second) side when the first returned to its normal state. I said to my two companions, ' Subhan-Allah ! Who are these?' They said, 'Proceed, proceed.' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I (the narrator) think the Prophet ﷺ said, "In that oven there was much noise and voices." The Prophet ﷺ added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them they cried loudly. I asked, 'Who are these?' They said to me, 'Proceed, proceed.' And so we proceeded and came across a river." I (the narrator) think he said, "-- red like blood." The Prophet ﷺ added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these?' They replied, 'Proceed, proceed.' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my two companions, 'Who is this (man).' They said to me, 'Proceed, proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a

very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen! I said to my two companions, 'Who is this?' They replied, 'Proceed, proceed.' So we proceeded till we came to a majestic, huge garden, greater and better than any garden I have ever seen! My two companions said to me, 'Ascend up' and I ascended up." The Prophet ﷺ added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened; and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen! My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they came in the best shape." The Prophet ﷺ further added, "My two companions said to me: 'This place is the ' Adn Jannah , and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That palace is your place,' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon, whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man who was given a stone to swallow is the eater of Ar-Riba

(usury), and the bad-looking man whom you saw near the fire, kindling it and going around it, is Malik, the gatekeeper of Hell, and the tall man you saw in the garden is (Prophet) Abraham, and the children around him are those who died upon Al-Fitrah (the Islamic Faith of Monotheism).'" The narrator added: Some Muslims asked the Prophet ﷺ, "O Messenger of Allah! What about the children of Al-Mushrikun (i.e., polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ)?" The Prophet ﷺ replied, "And also the children of Al-Mushrikun." The Prophet ﷺ added: "My two companions added, 'The men you saw half handsome and half ugly were these people who had mixed an act that was good with another that was bad, but Allah forgave them'."

Commentary

Two statements from this hadeeth of Abdullah bin Abbaas (may Allah be pleased with both) have earlier been discussed.

The first is: 'He who narrates a dream which he has not seen...'

And the second is: 'He who seeks to listen to the talk of a people (secretly), which they do not want him to listen to...'

As for the third, it is: 'He who makes a picture (of people or other creatures with a soul, such as animals and insects) will be (severely punished), and he will be asked to infuse spirit therein, which he will not be able to do.'

You should know that picture making can be classified into two:

The first category: A statue, which implies one making a statue in the form of human or animal. This is forbidden irrespective of the objective. The art of creating figures in three dimensions is prohibited; rather, it is one of the major sins. This is because the Prophet ﷺ cursed the picture-makers and explainned that they will receive the severest punishment on the Day of Judgment; they imitate what Allah – the Mighty and Sublime- has created.

The Second category: Painting, which is not a sculpture but mere picture. There is a difference among scholars regarding this.

Some scholars permit it stating that there is nothing wrong with it except if its objective is unlawful. For instance, if the intent of drawing the image is veneration, it is feared that people will turn it into an object of worship as time goes by. This occurred to the people Nûh ﷺ as it was mentioned that they made pictures of some of their righteous men and eventually worshiped them after the passage of time.

These scholars supported their view with the hadeeth of Zayd bin Khalid (may Allah be pleased with him) which contains a statement: 'except a design on a garment.'(1) They stated that this shows an exception which indicates that the prohibited pictures are those of animated things only.

However, the preponderant view, which the majority of the scholars hold, is that there is no difference between a statue and a painting; they are all forbidden. This is because the one who draws images with his hand is trying to create something similar to the creation of Allah; thus, it comes under the general prohibition.

As for pictures which are taken with the popular device – camera; it is well known that it was not in existence during the time of the Prophet ﷺ. What was known in his era was the act of making pictures with the hand with which a person tried to imitate the creation of Allah – the Mighty and Sublime. This (present day) device was not known. It is not the person who draws pictures with his hand; he does not draw the face, for instance, the eyes, the nose, the lips or other part of the body. He only casts a specific light which the people's knowledge has facilitated then picture is printed on a paper without him adding anything to it. He did not make the picture at all; he only brought about the picture with the aid of this light.

In our opinion, there is no doubt that he did not draw it. What really happens in this case is that the picture is printed on a paper,

1 Reported by Al-Bukhaari: The Book of Clothing, chapter on the one who detests sitting on images (5501); and Muslim: The Book of Clothing and Adornment, chapter on prohibition of drawing animals (3931).

and what is on the paper is an image of what Allah – the picture which Allah – the Mighty and Sublime – has created. What supports that is the fact that if a person were to write a book in his handwriting then makes a copy with a photocopier, it would not be said that the photocopy is the same as the original copy. Rather, it would be said that this is the original copy and this is a copy of it.

However, the reason for taking the photograph must be considered. If it is for an unlawful purpose, it will be regarded as unlawful in accordance with prohibition of means to an unlawful matter. This is similar to selling weapons during civil strife or eggs for gambling. Trade in these items is permitted but becomes unlawful due to the aforementioned purposes; hence, they become unlawful in accordance with prohibition of means to an unlawful matter. But if the purpose of taking a picture is lawful, such as for a driving license or an identity card, then there is nothing wrong with it. This is our opinion with regard to this issue.

Today, people have become afflicted with it a great deal and it has reach every facet. However, it is obligatory for one to know, verify and differentiate between what Allah – the Mighty and Sublime -- and His Messenger ﷺ have forbidden, and from what has not been prohibited. Thus, we will not overburden the servants of Allah – the Mighty and Sublime – or plunge them into what Allah – the Mighty and Sublime -- has forbidden.

Therefore, if the picture is of an animate object, '... he will be charged to infuse life into it.' But if the photograph is of inanimate things like pictures of trees, sun, moon, star, mountains and rivers, there is nothing wrong in it because they have no soul.

Some scholars hold the view that it is not permissible to draw the picture of something that grows or develops like trees and plants because it is stated in the hadeeth: 'Let them create a grain or let them create barley.' This thing grows; hence, it is comparable to an animate object. However, this contradicts the opinion of the majority of scholars. The correct opinion is that there is nothing wrong in making pictures of inanimate things.

As for man-made things, such as palaces, cars among others, there is no doubt that it is permissible to make their pictures.

From the foregoing, a lot of classifications can be made:

Man-made objects, such as cars, palaces, doors and similar things. There is nothing wrong in drawing them.

The creations of Allah which do not grow, such as the sun, the moon, the stars, the mountains, the planetary bodies and the rivers. There is nothing wrong in it; this is a matter of scholarly consensus.

The creations of Allah which grow but lack soul, such as trees, grasses and similar things. Majority of scholars opine that nothing is wrong in it while some scholars, which include the popular *Taabi'* Mujaahid bin Jabr, hold that it is forbidden. The correct opinion is that there is nothing wrong in it.

Objects with soul. It is not permissible to draw them because the Prophet ﷺ cursed the picture-makers. There is no difference between a sculpture or a painting in this regard.

Photography. We do not see that photography is included in image-making in absolute terms because the action does not occur from the photographer. However, what remains is to consider the purpose of taking the pictures. Is it for something unlawful or lawful? This is the point of clarification concerning this issue.

Chapter 261: falsehood that is permissible

Commentary

It has been explained earlier that falsehood is forbidden and that some forms are major sins such as lying about Allah – the Mighty and Sublime - and His Prophet ﷺ. The author (may Allah shower blessings on him) mentioned in this chapter that falsehood may be permissible at times if there is greater benefit in it. In addition, it could be an obligation if it entails preventing a harm and injustice.

For instance, an innocent man hides from a malevolent man who wants to kill him, and you know his place of hiding. It is not blameworthy for you to deny such knowledge if this wicked person asks you about it although you know it. In this case, it prevents harm and oppression.

Rather it is compulsory (to do so) in order to save the innocent person from destruction. This is because saving an innocent person from destruction is obligatory, and anything that is required to accomplish a compulsory act is likewise compulsory.

However, a better option is employing equivocal statements; that is, intend what is good and right without intending any lie even if apparently the utterance looks like a lie. For example, if this oppressor asks, 'Is so-and-so here? Say, 'He is not here' while pointing and referring to an object. Once, a man came to Imam Ahmad (may Allah shower blessings on him) to ask for one of his students: 'Where is so-and-so? Imam Ahmad (may Allah shower blessings on him) said (to him): 'So-and-so is not here and what would so-and-so be doing here?' And he was touching his hand as he was saying that. That is, he meant to say: He is not in my hand and what will he be doing in my hand?

This is what is called *Tawriyah* (equivocation). For instance, if someone says: If this evil person who wants to kill this man unjustly comes to you and asks: 'Is so-and-so here?' Say, 'No and point your hand to the other hand,' meaning he is not in my hand.

In another example, a man asks you for something but you do not want to give him because he wastes money and spoils property. You may say, 'By Allah, I have nothing at hand', and you are right that there is no dirham or other form of money in your hand at that moment. He will understand that you have no means.

Also, a man kept something with you, say money, and a wicked person comes to ask you for it. He asks you: 'Where is the deposit that so-and-so gave to you? Give it to me'. And you say, 'By Allah, there is nothing of his with me.' And what you intend when saying

that is: 'By Allah, that which is with me is his'. You make the word '*Maa*' (nothing) to mean '*Al-Ladhi*' (that). You are right; that other person's thing which is with you is a trust to keep. But the person you are talking to will understand the word '*Maa*' to mean 'nothing', that there is nothing of his with you.

In summary, it is not wrong to lie in order to prevent injustice. Nevertheless, a better alternative is to employ equivocal statement; that is, to intend that which is not literally false but cleverly avoids an unpleasant truth.

Also, there is nothing wrong in lying if there is a greater benefit to achieve such as during a war. For example, the enemy spies are probing for the size, weaponry and strength of the army, then you should say: 'Yes, the army is strong and massive with state of the art weapons.' There is nothing wrong with this because it has a greater benefit which is instilling fear in the hearts of the enemy.

Falsehood is also allowed when reconciling between people. If someone, whom you know is being backbitten and insulted by another person, comes to you saying, 'I heard that so-and-so said such-and-such about me.' It is permissible for you to tell him: 'He never said anything about you.' This involves conciliation between people.

So also is the conversation between a husband and his wife, it may be from the husband to his wife or vice-versa, in what will promote affection and love. For instance, a man says to his wife: 'You are so precious to me' or 'there is no one like you,' and other similar statements even if he is lying. This is permissible in order to promote love and understanding between them.

In summary, falsehood may become a responsibility in order to protect the lives and properties of the innocent from destruction. Likewise, falsehood is permissible in the face of a greater benefit. Nonetheless, it is better to employ equivocal statement so as to be free from the burden of falsehood.

Allah alone grants success.

Chapter 262: ascertainment of what one hears and narrates

Hadeeth1547

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ» رَوَاهُ مسلم .

Abu Hurairah ﷺ said: The Prophet ﷺ said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears." [Muslim]

Hadeeth1548

وَعَنْ سَمُرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يَرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبَيْنِ» رَوَاهُ مسلم .

Samurah reported: The Messenger of Allah ﷺ said, "He who relates from me something which he deems false is one of the liars." [Muslim]

Hadeeth1549

وَعَنْ أَسْمَاءَ رَضِيَ الله عَنْهَا أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ الله! إِنَّ لِي ضَرَّةً فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي؟ فَقَالَ النَّبِيُّ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَي زُورٍ» مُتَّفَقٌ عَلَيه .

Asma' ﷺ reported: A woman came to the Messenger of Allah ﷺ and said: "I have a co-wife. "Is there any harm for me if I give her

the false impression of getting something from my husband which he has not in fact given me?" The Messenger of Allah ﷺ said, "The one who creates a false impression of receiving what one has not been given is like one who wears two garments of falsehood."

Commentary

The author (may Allah shower blessings on him) said: The chapter on ascertainment of what one hears and narrates. He brought this after mentioning (the chapter regarding) the prohibition of falsehood – which is a statement that deviates from or perverts the truth. Then he (may Allah shower blessings on him) followed it with this chapter that one should ascertain what he hears and narrates. This is more important in this period of self-desires, when there are lots of hearsays, and (the period of) giving report of what has been and what has not been. Then he brought relevant evidences from the verses (of the Qur'aan) and hadeeth.

Allah – the Mighty and Sublime – said:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ﴿٣٦﴾ ﴾

"And follow not (i.e. O man! Say not or do not or witness not) that of which you have no knowledge..." (Q17: 36).

"And follow not" that is, do not follow what you know not, and do not say except what you know. Indeed, the Prophet ﷺ has said, **'He who believes in Allah and the Last Day must say goodness or remain silent.'**

Allah – the Mighty and Sublime - said,

﴿ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)" (Q50: 18). That is, there is always a watcher who is ever present with him. This is a warning for one not to say that which one does not know about; otherwise, one will be a sinner.

Then the author (may Allah shower blessings on him) mentioned

hadeeths in that regard:

'It is enough for a man to prove himself a liar when he goes on narrating whatever he hears.' That is, a person will be prone to falsehood if he usually relays whatever he hears without scrutiny and confirmation. This is rampant. A person tells you about a happening but you would realise it never occurred after investigation. Someone tells you that a person said something which later turned out to be a lie after scrutiny.

A worse case is that which relates to the *Shareeʻah* of Allah. This includes lying about Allah, talking about the Qur'aan based on opinion, interpreting the Qur'aan as against the intent of Allah or lying on the Prophet ﷺ. A person lies on the Prophet ﷺ when he attributes to him ﷺ what he ﷺ did not say or knowingly narrates a baseless hadeeth without stating that it is unfounded. Rather, he says: 'So-and-so says such-and- such from the Prophet ﷺ' although he knows it is a lie. This person will be one of the liars as the Prophet ﷺ has explained.

And one increases in sin whenever one creates a false impression of receiving what one is not given. This is seen in the case of a woman who lies that her husband gave her such-and-such in order to annoy her co-wife and create squabble between her co-wife and the husband. This is as the Prophet ﷺ said, **'The one who creates a false impression of receiving what one has not been given is like one who wears two garments of falsehood.'**

In summary, it is obligatory for a person to ascertain whatever he says and check if the bearer of the news is trustworthy or not as Allah – the Mighty and Sublime – has said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ﴿٦﴾ ﴾

"O you who believe! If an evil person comes to you with any news, verify it lest you should harm people in ignorance and afterwards you become regretful for what you have done" (49:6).

It is more important (at this time) when following desires abounds

everywhere and people seek and engage in the spread of hearsays without confirmation and proofs. Verification has become much obligatory so that one will not fall into destruction.

Allah alone grants success.

Chapter 263: prohibition of giving false testimony

Hadeeth1550

وَعَنْ أَبِي بَكْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» قُلْنَا: بَلَى يَا رَسُولَ الله. قَالَ: «الإِشْرَاكُ بِالله، وَعُقُوقُ الْوَالِدَيْنِ» وَكَانَ مُتَّكِئًا فَجَلَسَ، فَقَالَ: «أَلاَ وَقَوْلُ الزُّورِ!» فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ. مُتَّفَقٌ عَلَيه .

Abu Bakrah ﷺ reported: The Messenger of Allah ﷺ said, "Shall I not inform you of one of the gravest of the cardinal sins?" We said: "Yes, O Messenger of Allah!" He said, "To join others as partners with Allah in worship and to be undutiful to one's parents." The Messenger of Allah ﷺ sat up from his reclining position (in order to stress the importance of what he was going to say) and added, "I warn you making a false statement and giving a false testimony. I warn you against making a false statement and giving a false testimony." The Messenger of Allah ﷺ kept on repeating this (warning) till we wished he should stop. [Al-Bukhari and Muslim]

Commentary

The author (may Allah show him mercy) said: The Chapter on prohibition of giving false testimony. False testimony is to attest to that which one knows is contrary to the reality; attest to that which one does not know; or attest to what one knows is in conformity with

an event but in a divergent manner. All these three situations are forbidden. It is not lawful for anyone to attest except to that which he knows and in the manner he knows it. If he testifies in favour of a man that another man owes the former a certain amount of money while he knows that he is lying, this is indeed a false testimony, refuge is with Allah.

For instance, a man may testify that a person is poor and as such is entitled to Zakat although he knows that he is financially buoyant. Some people would testify before the authorities that a person has a family consisting of such and such number of individual members while he knows he is lying. There are many such examples. Unfortunately, this miserable person who bears false testimony will think he is helping or being kind to his brother, whereas he is wronging his soul and his brother.

That he is doing wrong to himself is obvious because he is unjust and had committed one of the major sins. He wrongs his brother by facilitating for him what he does not deserve, thus he collected the property in an illegal way. Indeed, the Prophet ﷺ has said, **'Help your brother, whether he is the oppressor or the oppressed.'** The companions enquired that it is logical to help an oppressed person, but how can one help the oppressor? He ﷺ said, **'Restrain him from oppression, that is helping him.'**[1] These people who bear false testimony think that they are benefiting their brothers while they are harming themselves and their brothers in reality, refuge is with Allah.

Then the author (may Allah shower blessings on him) cited evidence from the preceding verses and some others. He (may Allah shower blessings on him) mentioned that Allah – the Mighty and Sublime – said:

﴿فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ﴿٣٠﴾﴾

"... So shun abomination (worshipping) of idol, and shun lying speech (false statement)." (22:30).

1 Al-Bukhaari reported it: Book of Duress, the Chapter of Oath of a Man to His Companion He is His Brother, no: (6438).

The first object that qualifies for a false statement is false testimony, and Allah – the Mighty and Sublime – has grouped this with the abomination of worshipping idols; that is, polytheism. Thus, this shows the gravity of false testimony.

Allah – the Mighty and Sublime -- said:

﴿ وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا ﴿٧٢﴾ ﴾

"And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity". (25:72).

Allah was praising them. And if these people were praised because they did not bear false witness, then they are more deserving of praise for eschewing false statement. If the act of not testifying falsely is commendable, that shows that false testimony or false statements are defamatory and injurious.

Then the author ﷺ mentioned the hadeeth of Aboo Bakrah (may Allah be pleased with him) that the Prophet ﷺ said, **'Shall I not inform you of one of the gravest of the cardinal sins?'**

'Shall I not' is a statement which the Prophet ﷺ employs to draw attention of the listener to matters of great importance. Accordingly, he ﷺ said, **'Shall I not inform you of one of the gravest of the cardinal sins?'** They replied, 'Yes, O Messenger of Allah.' He said ﷺ: **'To join others as partners with Allah in worship'**. This is the most grievous of the major sins, and also the sin with the severest punishment. This is because Allah – the Mighty and Sublime -- has forbidden Paradise for anyone who associates partner with Him, and Hell will be his abode and there will be no helper for the wrongdoers.

And the second of the gravest sin is being undutiful to parents; that is, cutting off good relationship with them. Parent refers to one's father and mother. The obligation is for one to be dutiful to them, serve them to the best of one's ability and obey them except if it entails harm or disobedience to Allah. It is not permissible to obey them in such case.

He (the narrator) said, the Prophet ﷺ sat up from his reclining position in order to stress the gravity of what he is about to say. Then he said ﷺ: **'I warn you against making a false statement and giving a false testimony.'** The Prophet ﷺ stressed this matter because of its high rate of occurrence and the fact that people do not attach importance to it. So, he demonstrated to people that it is a serious matter.

Although the Prophet ﷺ was reclining while talking about associating partners with Allah in worship and disobedience to parents, he sat up to stress the enormity of his subsequent statement: **'I warn you against making a false statement and giving a false testimony.'** He ﷺ kept on repeating this (warning) until we wished he should stop'.

The above shows the gravity of the sin of false testimony and a false statement. It is incumbent on one to repent to Allah – the Mighty and Sublime - from this because it entails wrong to oneself and to the one who benefitted from such testimony.

Allah alone grants success.

Chapter 264: prohibition of cursing one particular man or animal

Hadeeth1551

عَنْ أَبِي زَيْدٍ ثَابِتِ بنِ الضَّحاكِ الأنصارِيِّ رَضِيَ الله عَنْهُ، وَهُوَ مِنْ أَهْلِ بَيْعَةِ الرِّضْوَانِ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ بِمِلَّةٍ غَيْرِ الإِسْلامِ كَاذِبًا مُتَعَمِّدًا، فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لا يَمْلِكُهُ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ» مُتَّفَقٌ عَلَيه .

Abu Zaid Thabit bin Ad-Dahhak Al-Ansari ﷺ (he is one of those who gave their pledge of allegiance to the Messenger of Allah ﷺ

under the Tree) said: The Messenger of Allah ﷺ said, "He who swears by a religion other than that of Islam, is like what he has professed. He who kills himself with something, will be tormented with it on the Day of Resurrection. A person is not bound to fulfill a vow about something which he does not possess. Cursing a believer is like murdering him." [Al-Bukhari and Muslim]

Hadeeth1552

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ، قَالَ: «لاَيَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لَعَّانًا» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said: "It does not befit a Siddiq (righteous Muslim) to frequently curse others." [Muslim]

Hadeeth1553

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لاَ يَكُونُ اللَّعَّانُونَ شُفَعَاءَ، وَلاَ شُهَدَاءَ يَوْمَ الْقِيَامَةِ» رَوَاهُ مُسلِمٌ .

Abud-Darda' ﷺ said: The Messenger of Allah ﷺ said, "Those who frequently resort to cursing (people) would neither be accepted as witnesses nor as intercessors on the Day of Resurrection." [Muslim]

Commentary

The author ﷺ said: The chapter on prohibition of cursing one particular man or animal.

Al-La'n refers to exclusion and expulsion from the mercy of Allah – the Mighty and Sublime. If you say, 'O Allah curse so-and-so,' what you mean is that Allah should distance him and exclude him from

His Mercy. Thus, the act of cursing a specific person is one of the major sins. That is, it is not permissible to curse a particular person by saying, 'O Allah curse so-and-so person,' or 'May the curse of Allah be upon you' and other similar statements. It is not permissible for you to curse even a disbeliever that is still alive. The Prophet ﷺ once cursed some people saying, 'O Allah, curse so-and-so, O Allah curse so-and-so', mentioning them by their names, then Allah – the Mighty and Sublime - revealed:

﴿ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾ ﴾

"Not for you (O Muhammad), but for Allah is the decision, either he turns in mercy to (pardons) them or punishes them; verily, they are the Zâlimûn (polytheists, disobedient, and wrong doers)" (3:128).

Overzealousness will drive some people to curse a particular man because he is a disbeliever; this is not allowed because Allah – the Mighty and Sublime -- might guide him while you know not. How many were those who were the worst of people in enmity to the Muslims and Islam whom Allah guided and turned to some of the elite servants of Allah, the believers.

We can give some examples of such people: Umar bin al-Khattaab, the second person after Abubakr in this *Ummah*. He was among the fiercest opponents of Islam but Allah guided him to accept Islam. (Another person was) Khaalid bin Al-Waleed, who fought the Muslims in the Battle of Uhud, and he was one of those who outflanked the Muslims with a sudden attack. Ikrimah bin Abee Jahl is another example and there are other famous companions who were among the fiercest enemies of Islam in the beginning but Allah guided them. Hence, He (Allah – the Mighty and Sublime) says:

﴿ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾ ﴾

"Not for you (O Muhammad) but for Allah is the decision; whether He turns in mercy to (Paradise) them or punish them; verily they are the Zâlimûn (polytheists, disobedient, and wrong

doers)" (3:128).

But if someone dies as a disbeliever, and we are certain he died as a disbeliever, there is nothing wrong if we curse him. There is no hope of Allah's guidance (for him) since he has died as a disbeliever, refuge is with Allah. Nevertheless, what benefit would we derive from cursing him? Perhaps cursing him may fall under the Prophet's general prohibition, **'Do not insult the dead for they have indeed gotten what they put forward.'**[1] We say to this man who is cursing a dead disbeliever or someone who has died in a state of disbelief, there is no benefit in you cursing him. This is because he is already entitled to exclusion and expulsion from the Mercy of Allah. He does not deserve Allah's Mercy in any way and he is among the eternal inmates of Hell.

This ruling also applies to animals such as camels, donkey, cows, and goats; it is not permissible to curse them. The hadeeths explaining such ruling will come later Allah willing.

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Abu Zayd Thaabit (may Allah be pleased with him) that the Prophet ﷺ said, **'He who swears by a religion other than Islam while he is lying intentionally is like what he has professed.'** For instance, if someone says he should be considered a Jew or a Christian if a particular thing does occur, but the opposite happens. Then he is as he has said; that is, he has become a Jew or a Christian, we ask Allah for well-being.

For instance, a man comes to inform us that a particular person has arrived yesterday but we doubted the veracity of his claim. Then he says, 'I am a Jew if he had not come' but it later became apparent that the person had not come and the man intentionally said he is a Jew. So, the Prophet ﷺ explains that he will be as he has chosen for himself; that is, he has become a Jew or a Christian.

This shows that falsely and deliberately swearing by a religion other than Islam is among the major sins. But if he is not lying and what he is saying is true, then this threat does not apply to him. Nonetheless,

1 The reference will follow shortly.

we will say to him: If you want to swear, then let it be by Allah as the Prophet ﷺ has said, **'He who wants to swear must swear by Allah or remain silent.'**[1]

Likewise, the threat does not apply to him if he did not engage in deliberate lie; perhaps he believes that the matter is like that but it later became apparent that it is not.

It is derived from this hadeeth that if a person swears by Allah regarding a matter while certain that it is as he thinks, but it later becomes clear that it is contrary to what he believes, there will be no sin on him and neither is there any expiation on him.

A case in point: a man who is certain that a particular person is coming tomorrow says, 'By Allah, I am sure that he is coming tomorrow.' He said that based on his assumption. However, he is not liable for expiation if the person does not come because he swore based on what is preponderant with him. Hence, the Prophet ﷺ approved (the statement of) the man who swore by Allah that there was no household between the two sides of Madinah who was poorer than he was.[2] He meant that there was no poorer household in the city of Madinah although he did not visit all the houses to investigate his claim. Rather he swore based on what seems clear to him and the Prophet ﷺ assented to it.

His statement ﷺ, **'He who kills himself with something will be tormented with it on the Day of Resurrection.'** That is, if a person commits suicide with something, he will be punished with that thing in the Hell. A man who commits suicide by taking poison will be made to take this poison in the Hell while he abides therein. A person who committed suicide by plunging down a roof will be punished in that manner in the Hell, refuge is with Allah. A person who kills himself with a knife will be punished with it in the Hell. And a person

1 Reported by Al-Bukhaari: The Book of Witness, chapter on modalities of swearing (2482); and Muslim: The Book of Vows, chapter on vow with other than Allah (3105).

2 Al-Bukhaari reported it in the Book of Fasting, the Chapter of He Who had Intercourse in (the Day) of Ramadan, no: (1800); and Muslim reported it in the Book of Fasting, the Chapter of a Great Warning to a Fasting Person As Regard having Intercourse During the Day of Ramadan, no: (1870).

who commits suicide with a stick will be punished with it in the Hell. Another example is dying of hunger strike; this is also a suicide.

And the one who kills himself with a bomb will be punished with it in the Hell. Some people would strap bombs to their bodies and detonate them in the midst of the enemy, thus they will be the first persons to die. This is suicide and one will be punished with it in the Hell, refuge is with Allah. These people call themselves commandos and kill themselves; they will be punished with their object of suicide in the Hell. They are not martyrs because they carry out forbidden acts. A martyr is someone who draws closer to Allah – the Mighty and Sublime -- by doing what Allah commands him, not by doing what Allah forbids him. Allah – the Mighty and Sublime – said:

﴿وَلَا تَقْتُلُوٓاْ أَنفُسَكُمْۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾﴾

"And do not kill yourselves, for Allah is to you merciful" (4:29).

And He – the Mighty and Sublime -- also said,

﴿تُلْقُواْ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِۛ وَأَحْسِنُوٓاْۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾﴾

"And do not throw yourselves into destruction, and do good for truly Allah loves al-Muhsinûn (the good-doers)" (2:195).

Nevertheless, we hope that these people will not be punished because they are ignorant ones who fall into misconception. However, they have no reward and they are not martyrs because they did that which Allah has not permitted, rather what He has forbidden.

Someone might say, 'Did the companions not take audacious risk to break into the ranks of the Romans and others (in battles)? We say: Yes, but was that a suicide? This is not taking one's soul. It is true that they exposed themselves to danger but there was the possibility of escape. Hence, they would break into the ranks of the Romans, kill those whom Allah had decreed and retreat to their own troops.

This is similar to what Al-Baraa bin Maalik (may Allah be pleased with him) did during the battle of *al-Yamaamah*. When they reached

the walls of Musaylamah, the liar, they met the gate closed and were unable to enter through it. Al-Baraa bin Maalik, the brother of Anas bin Maalik, was courageous enough to demand that the troop throw him over the wall in order to open the gate for them. They did that, he opened the gate for them to attack Musaylamah, the liar, in his fortress. Indeed, he opened the door for them and he (later) escaped. It is not right or appropriate to use such events to justify the permissibility of suicide (bombing) which these people do. But we hope that Allah will not punish them for what they do because they act out of ignorance and good intention. Indeed, whoever kills himself with something will be punished with it in the Hell.

You should notice that it has been reported that whoever commits suicide will be punished with the object of suicide in the Hell forever. It stated that he will stay there forever; does that make him a disbeliever since it is only a disbeliever who is decreed to stay eternally (in the Hell)?

The reply is no; he is not a disbeliever. He should be given a (funeral) bath and be shrouded, funeral prayer should be performed for him, and forgiveness should be sought for him. This is derived from what the Prophet ﷺ did for the man who killed himself with the blade of an arrow. He was brought to the Prophet ﷺ so that he would perform the funeral prayer for him but he ﷺ declined. Rather, he ﷺ said, **'Perform the funeral prayer for him'**[1] and they performed it for him based on the directive of the Prophet ﷺ. This indicates that he was not a disbeliever, hence he does not deserve to abide in the Hell forever.

As for the reference to eternal residence in the hadeeth, if the word is from the Prophet ﷺ, the intent is a notice of severe threat to scare people from this act, but he is not a disbeliever.

The Third Sentence: It is his (the Prophet) statement ﷺ: **'A person is not bound to fulfill a vow about something which he does not possess.'**[2] That is, that one is not expected to make a vow regarding what he does not own. If he vows by saying, 'I vow by Allah to give

1 Muslim reported it in the Book of Funeral, Chapter of Not Observing the Funeral for Whoever Has Killed Himself, no: (1624).

2 Ibn Maajah reported it in the Book of Expiations, the Chapter of Making Vows in Disobedient Causes, no: (2115).

charity out of the property of so-and so'. This is nonsense and the vow is void because the property of so-and-so is not his property.

And it should be noted that making vows is disliked. The Prophet ﷺ has forbidden it saying, '**It does not bring any good neither does it repel a decree; it is only used to get something from a stingy person.**'[1] Many people who have a sick person or have lost a property would vow that if Allah heals the sick, they will fast, perform pilgrimage, give charity, perform *Umrah* or perform some other righteous deeds. Then if Allah wills that the sick recovers, they would go around to enquire from the scholars in order to free themselves from their previous vow. They may become indolent and end up not fulfilling the vow. This is a grievous blunder. If you vow by Allah, the Exalted, to do something if He grants you a particular thing, it is indeed a grievous blunder not to fulfill your vow if He grants your wish. This is confirmed by Allah's Statement:

﴿ ۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾ فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ ﴿٧٧﴾ ﴾

"And of them are some who made a covenant with Allah (saying) if He Bestowed on us of His bounty, we will verily give Sadaqah (Zakat and voluntary charity in Allah's cause and will certainly be among those who are righteous. Then when He gave them of His bounty, they became niggardly (refused to pay the Sadaqah (Zakat or voluntary charity) and turned away, averse. So he punished them by putting hypocrisy into their hearts till the day when they shall meet him, because they broke that covenant with Allah, which they had promised to Him and because they use to tell lies" (9:75-77).

That is, Allah put hypocrisy in their heart till they died, refuge is with Allah; this is a severe warning. Hence, the Prophet ﷺ warned

1 Muslim reported it in the Book of Vows, the Chapter of Prohibition from Making Vows, That They Do Not Ward Off anything, no: (3095).

against making vows. This is because man burdens himself with that which is beyond his means and capability. So, if you desire that Allah should heal a sick or return a misplaced property to you, ask Allah by saying, 'O Allah! Heal my sick', 'O Allah! Return my wealth to me'. There is no other way; that is, do not tread the path with vow.

Nevertheless, the scholars have classified vows into various types:

First: Vow of Obedience: In this case, a person vows to observe *Salat*, fast, give charity, perform Hajj or *Umrah*. It becomes obligatory to fulfill the vow based on the statement of the Prophet ﷺ, **'Whoever vows to obey Allah, let him obey Him.'**[1] This is regardless of whether it is hinged on a condition or not.

Second: Vow of Disobedience: It is not allowed to fulfill such vow. For example, if someone vows not to talk to a particular person who is a Muslim and he is not permitted to be boycotted. Perhaps, there was a misunderstanding between them, so he says, 'I vow to Allah not to talk to so-and-so', or 'I vow to Allah not visit my brother' or another relative, or similar statement. This is a sin and it is forbidden; thus, it is not permissible to fulfill it because of the statement of the Prophet ﷺ, **'He who vows to disobey Allah should not disobey Him.'** But what should he do? He must expiate for the vow.

Third: What the scholars refer to as Anger Vow. In this case, a person intends to prevent, encourage, affirm or refute something. For instance, he says, 'I vow by Allah not to do such-and-such' with an intention to abstain from that thing; he did not intend to make a vow but wants to swear. Hence, he will have the choice to follow through, considering the permissibility of doing it or otherwise, or expiate for the oath. For example, if he says, 'I vow by Allah not to wear this cloth', we say, 'Then you have the choice to wear it and expiate for your vow or not to wear it and with no expiation.

Fourth: An Absolute Vow: That is, a vow made not on a specific

1 Al-Bukhaari reported it in the Book of Oaths and Vows, the Chapter of Vow of Obedience, no: (6202).

thing. If someone says, 'I vow to Allah', he will make expiation of oath. This is based on the statement of the Prophet ﷺ, **'The expiation for vow, if it is not mentioned or specified, is (the same as) expiation for oath.'**(1)

In a nutshell, it is not recommended to make vows. One can attain goodness without resorting to vows. And what will be cannot be prevented with vows as the Prophet ﷺ has said, **'Indeed, it (vow) does not bring good and does not prevent or repel a decree.'**

Today, many people ask: 'I vowed to fast for two consecutive months if Allah cures a sick person.' We say: What spurred you to this? You must fast for two consecutive months if Allah cures the person. Some will say: 'I vowed to sacrifice seven camels if Allah cures a sick person', I seek refuge with Allah. It becomes obligatory for him to sacrifice seven camels and give them in charity without eating from it if Allah cures the person. Why should anyone vow to slaughter a goat if Allah restores his lost item? Nevertheless, he must slaughter a goat as charity, without eating out of it, if Allah restores his lost property.

You should avoid the act of making vows. However, if you vow to carry out righteous deeds, you are under obligation to fulfill your vow.

The fourth sentence says: **'Cursing a believer is like murdering him'**; that is, if you say to a believer, 'May the curse of Allah be upon you', it is equivalent to killing him. This is because to curse is to expel and distance a person from the mercy of Allah – the Mighty and Sublime. The one that is expelled and distanced from the mercy of Allah is comparable to a dead person who has been deprived of life.

You should note that cursing a believer is one of the major sins and it is unlawful. The curse will go to the target if he deserves it, otherwise it will return to the one who initiated the curse and he will become the accursed – that is excluded and expelled from the mercy of Allah.

1 At-Tirmidhee reported it in the Book of Vows and Oaths, the Chapter of What Has Come under Expiation of Unspecified Vow, no: (1448).

Allah alone grants success.

Hadeeth1554

وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لاَ تَلاَعَنُوا بِلَعْنَةِ الله، وَلاَ بِغَضَبِهِ، وَلاَ بِالنَّارِ» رَوَاهُ أَبُو دَاودَ، والتِّرْمِذِيُّ [وَقَالَ]: حَدِيثٌ حَسنٌ صَحِيحٌ.

Samurah bin Jundub ﷺ said: The Messenger of Allah ﷺ said, "Do not curse one another, invoking Curse of Allah or Wrath of Allah or the fire of Hell." [Abu Dawud and At-Tirmidhi]

Hadeeth1555

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلا اللَّعَّانِ، وَلا الْفَاحِشِ، وَلا الْبَذِيِّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسنٌ .

Ibn Mas'ud ﷺ reported: The Messenger of Allah ﷺ said, "A true believer is not involved in taunting, or frequently cursing (others) or in indecency or abusing." [At-Tirmidhi]

Hadeeth1556

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئًا، صَعِدَتِ اللَّعْنَةُ إِلَى السَّمَاءِ، فَتُغْلَقُ أَبْوَابُ السَّمَاءِ دُونَهَا، ثُمَّ تَهبِطُ إلى الأَرْضِ، فَتُغْلَقُ أَبوابُها دُونَها، ثُمَّ تَأْخُذُ يَمِينًا وَشِمَالاً، فَإِذَا لَمْ تَجِدْ مَسَاغًا رَجَعَتْ إِلَى الَّذِي لُعِنَ، فَإِنْ كَانَ أَهْلاً لِذلِكَ، وَإِلاَّ

رَجَعَتْ إِلَى قَائِلِهَا» رَوَاهُ أَبُو دَاود .

Abud-Darda' ﷺ said: The Messenger of Allah ﷺ said, "When a person curses somebody or something, the curse goes up to heaven and the gates of heaven get closed. Then it comes down to the earth and its gates get closed. Then it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person or thing that was cursed; if he or it deserves to be cursed; otherwise it returns to the person who uttered it." [Abu Dawud]

Hadeeth1557

وَعَنْ عِمْرَانَ بْنِ الْحُصَيْنِ رَضِيَ الله عَنْهُمَا قَالَ: بَيْنَمَا رَسُولُ الله ﷺ فِي بَعْضِ أَسْفَارِهِ، وَامْرَأَةٌ مِنَ الأَنْصَارِ عَلَى نَاقَةٍ، فَضَجِرَتْ، فَلَعَنَتْهَا، فَسَمِعَ ذلِكَ رَسُولُ الله ﷺ فَقَالَ: «خُذُوا مَا عَلَيْهَا وَدَعُوهَا؛ فَإِنَّهَا مَلْعُونَةٌ» رَوَاهُ مسلمٌ .

'Imran bin Husain ﷺ said: We were with the Messenger of Allah ﷺ on a journey and there was a woman from the Ansar riding a she-camel. She abused and invoked curse upon it. The Messenger of Allah ﷺ heard it and said, "Off load the she-camel and set it free because it has been cursed." [Muslim]

Hadeeth1558

وَعَنْ أَبِي بَرْزَةَ نَضلَةَ بْنِ عُبَيْدٍ الأَسْلَمِيِّ رَضِيَ الله عَنْهُ قَالَ: بَيْنَمَا جَارِيَةٌ عَلَى نَاقَةٍ عَلَيْهَا بَعْضُ مَتَاعِ الْقَوْمِ، إِذْ بَصُرَتْ بِالنَّبِيِّ، ﷺ، وَتَضَايَقَ بِهِمُ الْجَبَلُ، فَقَالَتْ: حَلْ اللَّهُمَّ الْعَنْهَا. فَقَالَ النَّبِيُّ، ﷺ: «لاَ تُصَاحِبْنَا نَاقَةٌ عَلَيْهَا لَعْنَةٌ» رَوَاهُ مُسْلِمٌ .

Abu Barzah Nadlah bin 'Ubaid Al-Aslami ﷺ said: A young woman was riding a she-camel on which there was the luggage of people. Suddenly she saw the Prophet ﷺ. The pass of the mountain became narrow for her people (because of fear). The young woman said to the she-camel: "Go ahead." When it did not move, she said, "O Allah! Curse it." The Prophet ﷺ said, "The she-camel that has been cursed should not accompany us." [Muslim]

Commentary

The author (may Allah shower blessings on him) cited these hadeeths as evidence against cursing. In the hadeeth of Samurah bin Jundab (may Allah be pleased with him), the Prophet ﷺ said: **'Do not curse one another, invoking Curse of Allah or Wrath of Allah or fire of Hell.'** This means that you should not invoke the curse of Allah, the wrath of Allah or the fire of Hell on one another, such as saying to one's companion: 'May the curse of Allah be upon you', 'May the Anger of Allah descend upon you' or 'May Allah put you in Hell'. The Prophet ﷺ warned against these lest they are said to someone who does not deserve them.

So also, the Prophet ﷺ said, **'A true believer is not involved in taunting or frequently cursing (others) or in indecency or abusing.'** This indicates that these things decrease faith and deny a believer true and complete faith. A believer should not be a traducer who ridicules people's lineage, dignity, physique, appearance or expectations. In addition, he should not be given to excessive cursing, one with no concern except profanity and expletive. He would always accompany his statements with, 'May Allah curse you.' Why should anyone say that? And he will say to his children, 'May Allah curse you, bring me such-and-such,' or similar statements. A true believer is not involved in frequent cursing, indecent speech or deeds, or other matters. A believer (truly) believes and is safe (to relate with); he is not indecent in his words or actions or in other things because he is a believer.

Likewise, the hadeeth of Aboo Darda that when a person curses someone or something, the curse goes up to the heaven and the gate

of heaven get closed. Then it comes down to the earth and its gates are closed. Then it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person or thing that was cursed if he or it deserves it. Otherwise, it returns to the person who uttered it.

This is a severe warning for anyone who curses someone or something who does not deserve it. The curse will roam the heaven and the earth, right and left, then it ends up returning to the person who uttered it if the one who is cursed does not deserve it.

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Imraan bin Husayn (may Allah be pleased with him). A woman was riding a she-camel of hers, she became weary and tired of it, so she invoked the curse of Allah upon it. The Prophet ﷺ heard that and ordered that the camel be off-loaded and set free. He (the reporter) said he saw the camel going freely amidst the people while nobody paid attention to it because the Prophet ﷺ had ordered that it should be set free.

This is a way of reprimanding this woman for cursing an animal which did not deserve it. Thus, he ﷺ said, **'A cursed animal will not accompany us'** due to the action of this woman, and it is not appropriate to utilize a cursed object. Hence, the Prophet ﷺ forbade her from (using) it and ordered that it should be set free – to serve as a rebuke for the woman who cursed this animal which did not deserve it.

Allah alone grants success.

Chapter 265: justification of cursing the wrongdoers without specifying one of them

The author (may Allah shower blessings on him) had earlier mentioned the prohibition and impermissibility of cursing a particular person, even if he is a disbeliever, as long as he is still alive. This is because Allah may guide him and return him to Islam, if he is an apostate, or he may embrace Islam if he is previously a disbeliever. Thereafter, he (may Allah shower blessings on him) mentioned a

chapter on the permissibility of cursing the wrongdoers without specifying a particular person.

The author (may Allah shower blessings on him) cited evidences from the verses of the Qur`an and hadeeths; some of which are the statements of Allah – the Mighty and Sublime:

"... no doubt the curse of Allah is on the Zâlimûn (polytheists, wrongdoers, oppressors) (11:18).

And His saying – the Mighty and Sublime:

"Then a crier will proclaim between them: 'the curse of Allah is on the Zâlimûn (polytheists and wrongdoers)'" [7:44].

Hence, it is permissible for you to say in general, 'O Allah, curse the wrongdoers'. This is not directed at a particular person but every wrongdoer. It has also been authentically reported that the Prophet ﷺ cursed the women that are *Al-Waasilah*, and *Al-Mustausilah.*

Al-Waasilah refers to a woman who attaches hair to hair in order to give it a semblance of longer length or fullness while *Al-Mustausilah* refers to a woman who seeks the one who will make it (for her). The Prophet ﷺ cursed both of them.

Nonetheless, it is not permissible for you to curse a particular woman looking for someone to do it for her or a particular woman who prepares it.

Similarly, we generally testify that anyone that is killed on the battleground in the path of Allah will be admitted into the Paradise. Yet, we would not bear witness that a particular person killed in a Jihad in the path of Allah is a martyr or is in Paradise. This is because testifying that someone is in Paradise is a different ball game, so also is cursing a particular person.

The author (may Allah shower blessings on him) brought numerous relevant examples which include: 'Curse of Allah is on one who makes changes in land boundaries (to deprive others).' For instance, a person changes the boundary line in order to apportion some of his neighbour's land to his; the Prophet ﷺ has cursed anyone who does

this. In addition, he will be charged to carry the depth of the seven earths of the usurped land on his neck on the Day of Judgment, refuge is with Allah. The Prophet ﷺ has said, **'He who wrongfully takes a span of another person's land his neck will be encircled by it on the Day of Resurrection to the depth of seven earths.'**[1] We beseech Allah for security and we seek refuge with him from humiliation and disgrace. This person will come on the Day of Resurrection before the entire creatures carrying what he usurped from another person's land to the depth of seven earths.

So also, the Prophet ﷺ cursed the one who curses his parents. If a person says to his father or mother, 'May the curse of Allah be upon you', then he deserves the curse of Allah. This is because parents have rights to obedience, kindness and soft speech. So if he curses them, he indeed deserves the curse of Allah – the Mighty and Sublime. The Prophet ﷺ has said, **'Curse of Allah is upon the one who curses his parents.'**[2] So it is permissible for you to say, 'May Allah curse the one who curses his parents.'

Likewise, those who make pictures (of living objects) have been cursed. Thus, it is permissible for you to say, 'O Allah, curse the picture makers' because the Prophet ﷺ had cursed the picture makers.

This hold true for other hadeeths mentioned by the author (may Allah shower blessings on him). He (may Allah shower blessings on him) differentiated between specific and general cases. In general cases, a person is not specifically mentioned whereas a particular person is mentioned in specific cases. It is forbidden and impermissible to curse a particular person but there is nothing wrong in making a sweeping statement. The remaining hadeeths which the author (may Allah shower blessings on him) cited as examples will be discussed in earnest, Allah willing.

Allah knows best.

1 Muslim reported it in the Book of Share-tenancy, the Chapter of Prohibition of Injustice and Usurping land, and Other Things, no: (3020).

2 Muslim reported it in the Book of Animals for Sacrifice, the Chapter of Prohibition of Slaughtering for Other Than Allah – the Mighty and Sublime – and the Curse Upon Whoever does That, no: (3658).

Commentary

The author (may Allah shower blessings on him) reported these hadeeths in order to explain the permissibility of cursing the wrongdoers without specifying one of them. It has been discussed in the previous chapter that cursing a particular person is not allowed even if he or she is a disbeliever but there is nothing wrong in making general statements to curse people who possess those stated characteristics.

It is authentically reported from the Prophet ﷺ that he cursed the women who wear false hair and those who prepare such. That is, a woman with scanty and short hair will add some hair to her hair in order to make it appear longer and fuller to people. The Prophet ﷺ cursed those who engage in such. And some of the hadeeths showed that it is not permissible even if a woman is almost without hair. One of such objects is wig which our scholars have described as false hair; anyone who wears wig is cursed, refuge is with Allah, even if the intent is mere beautification.

Will contact lenses, which some women wear, be included in it? It may be said they are included since a woman will be regarded as wearing an eye adornment. This is because it makes her eyes look like the eyes of another woman, which can be red, green or some other colours. Hence, as a cautionary measure, it is safer to say that they are included because it is similar to synthetic hair in some respect.

If a person argues that contact lens is comparable to kohl since it is not permanent, we would reply that false hair is also not permanent. Hence, I am afraid that these coloured contact lenses belong to the same family as false hair. Then it has been mentioned that it has been proved medically to be harmful to the eye in the long run although it is not noticed in the short term.(1)

1 The eminent Shaykh (may Allah show mercy on him) was once asked about contact lenses which are attached to the cornea for medical, beautification or both purposes by men or women. He (may Allah show mercy on him) replied that the first condition is to ascertain its health effects on the eyes from medical experts. If it is proved that it is harmful, then there is no doubt about its impermissibility

The author said, 'It is authentically reported that the Prophet ﷺ cursed the one who eats Riba (usury) and the one who gives it.' The Prophet ﷺ cursed five people in connection with Riba: The recipient who collects it; the patron who gives it out; the two witnesses who attest to the deal; and the clerk who documents the agreement between the two parties. All these people are cursed by the tongue of the Prophet ﷺ.

Nevertheless, it is not permissible to say to the one who engages in Riba, 'May the curse of Allah be upon you' except you utter a general statement: 'May Allah curse the consumers of usury, the one who takes it, the one who gives it, the one who witness to it and the one who records it.' There is a distinction between specification and generalization; general statement is not wrong but specification is not allowed.

Also, it is authentically reported that he ﷺ cursed picture makers, not a particular picture maker but whoever makes a portrait of living objects. It is forbidden and not permissible for a person to draw the picture of living things such as human beings and animals; rather, he has been cursed by the tongue of the Prophet ﷺ. Therefore, you can say, 'May the curse of Allah be upon the image makers' but you cannot say, 'May Allah curse so-and-so' even if he is draws living things.

Then, the prohibited images are sculptures which are in forms of human or animal usually made from gel, gypsum, cement or other materials. This is forbidden. It is allowed to make images of trees and their likes, based on the clearer opinion of majority of the scholars. Likewise, there is nothing wrong in making images of man-made things such as cars, trains and the likes.

However, scholars (may Allah shower blessings on them) differ

because the Sharee'ah prohibits whatever causes harm. If it is proved that it is not harmful, then we will consider its use for beautification purpose. It will be impermissible for men to use it because their nature and appearance do not require such adornment. However, there will be no problem if women were to use it for adornment purpose. This is because these contact lenses are not comparable to a permanent tattoo since it can be removed any time. And if these contact lenses are for medical purpose and colourless, then there is no problem for men and women to use them.

regarding paintings on paper, piece of cloth and similar materials. Some of them say there is nothing wrong with it and support their position with the hadeeth of Zayd bin Khaalid Al-Juhany (may Allah be pleased with them), that the Prophet ﷺ said, 'The angels do not enter a house in which there is a picture except a design on the cloth.'(1)

They say that the statement, 'except a design on the cloth' refers to the picture which is drawn by hand on a paper, a cloth or similar materials. But the correct opinion is that even the design on cloth or on papers is not permissible. It is not permissible for you to draw something animate with your hands. As for making pictures with cameras, that has been earlier discussed.

It is authentically reported that Prophet ﷺ said, **'Curse of Allah is upon the one who make changes in land boundaries'** that is, its borders. Likewise, he ﷺ also said, **'Curse of Allah is upon the thief who steals (even) an egg.'** He ﷺ also said, **'Curse of Allah is upon one who curses his parents.'**

Commentary

For example, a person encroaches on the land of his neighbour by adding part of it to his own. He increases the size of his own land and decreases the land of his neighbor by changing the boundary line. Such person is accursed, cursed by the Prophet ﷺ. It is authentically reported from him (the Prophet), **'He who wrongfully takes a span of land (of another person), on the Day of Resurrection his neck will be encircled by it to the depth of seven earths.'**(2) If this is the punishment for the one who alters landmarks, what about the one who seizes the entire land and ravages it? We seek refuge with Allah, he is more deserving of curse and exclusion from the mercy of Allah – the Mighty and Sublime. There are people who intrude upon other people's properties, taking the land without right and claiming

1 Al-Bukhaari reported it in the Book of Clothing, the Chapter of He Who Dislikes to Sit on a Picture, no: (5501); and Muslim reported it in the Book of Clothing and Ornaments, the Chapter of Prohibition of Making Pictures of Animals, no: (3931).

2 The reference to it has been cited earlier.

ownership of it. They may even present false witnesses to support their claims and thus get a favourable judgment. They will be among the cursed, and their necks will be encircled with it before the slaves of Allah on the Day of Resurrection, refuge is with Allah.

Another example cited by the author (may Allah shower blessings on him) is that the Prophet ﷺ cursed the thief who steals (even) an egg and had his hand cut off (because of that), and steals a rope, and had his hand cut off (because of that).[1]

A thief is a person who secretly takes a property belonging to someone else. He may come at night or strike whenever people are distracted, and opens the doors and steals. If a thief steals a property that reaches a threshold, which is a quarter of a dinar or its equivalent in dirham, then his right hand is to be cut off from the wrist. This is based on the statement of Allah – the Mighty and Sublime:

﴿ وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ ﴾

"And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they did, a punishment by way of example from Allah. Allah is All-Powerful, All-Wise" (5:38).

There is no difference in this regard whether the thief is a noble man or a pauper; a male or a female – there is no difference between them. The Prophet ﷺ once ordered that the hand of a woman from the Makhzumee clan be cut off; she would borrow items (from people) and go on to deny it. That was difficult for the *Quraysh* to accept, so they searched for someone to intercede on her behalf. They requested Usaamah bin Zayd (may Allah be pleased with him and his father) to intercede for her that the Prophet ﷺ may free her. When Usaamah (may Allah be pleased with him) talked to the Prophet ﷺ, he said,

1 Al-Bukhaari reported it in the Book of Reports of the Prophets, the Chapter of Hadeeth of the Cave, no: (3216); and Muslim reported it in the Book of Prescribed Punishment, the Chapter of cutting the hand of a Noble Person or Other Than Him (If They Steal), no: (3196).

'What really destroyed those who were before you is that when a noble person among them steals, they will leave him (unpunished) and when an inferior person steals, they will execute the prescribed punishment on him. By Allah, if Fatimah the daughter of Muhammad should steal, I would have her hand cut off.' The Prophet ﷺ swore that if his daughter Fatimah, the noblest of all women in lineage, were to steal, he would cut off her hand.

But the hadeeth which the author (may Allah shower blessings on him) referred to says: **'The one who steals (even) an egg,'** and it is known that the cost of an egg does not reach the minimum threshold for implementing the punishment of stealing, which is a quarter of a dinar. So why did he say, **'he steals an egg and have his hand cut off, and he steals a rope and have his hand cut off'?** Some scholars say: 'An egg' being referred to here is the 'egg' of the head, which is a helmet. It is a protective headgear worn to ward off arrow attack during battle; it is costly and its value is equivalent to a quarter of a dinar or more.

The rope being referred to is that which is used to anchor a ship at bay so that it will not be swept away by the (ocean) current. It is also valuable.

Some scholars say the egg being referred to is the egg of a hen because the Prophet ﷺ left it undefined. And egg, when it is undefined, it is understood to mean the egg of a chicken. And (those scholars say) the rope that is mentioned is that which is used to tie wood.

However, the Prophet ﷺ said his hand would be cut off because if he becomes used to stealing little things, he will eventually steal expensive and valuable things. Then, his hand would be cut off. This opinion seems closer to the truth: a thief that steals trivial items may end up stealing valuables, then his hand would be cut off.

Third: The author (may Allah shower blessings on him) said that the Prophet ﷺ cursed the one who curses his parents, whether his mother or his father. He may say to his father or his mother, 'May the curse of Allah be upon you'. But the companions enquired: 'O Messenger of Allah, is it possible that someone could curse his parents? This is impossible.' He replied ﷺ: **'Yes, (it is possible) and it is that he insults someone's father, and that person too insults his father (in return);**

or that he insults someone's mother, and that person insults his (own) mother (too).'[1]

That is, if someone curses the parents of another person in the course of a dispute, then the latter retaliates by saying, 'May the curse of Allah be upon your parents.' Since he is the cause of the curse for his parents, he will be instantly ruled as the one who has cursed his parents. The Prophet ﷺ cursed these two people.

But is it permissible for you to say to a particular person who makes alterations to land boundaries, 'may the curse of Allah be upon you'? The answer is no, for it is not allowed to curse him specifically. Perhaps, you hear a person cursing his parents, it is forbidden to say to him, 'may the curse of Allah be upon you'; rather, you should admonish him with the fear of Allah.

You should admonish the one who alters land boundaries to fear Allah for the Prophet ﷺ has cursed the one who make changes to land boundaries. You should say to the thief, 'Fear Allah for the Prophet has cursed a thief, the one who steals an egg and steals a rope.' You should say to the one who curses his parents, 'Fear Allah, do not curse your parents and do not be the reason for someone else to curse them for the Prophet cursed the one who curses his parents'. But it is prohibited and impermissible to directly say to him, 'You are accursed' or 'May the curse of Allah be upon you'. This is because he differentiated cursing a particular person from a general statement.

Allah alone grants success.

Commentary

These three classes of people are some of those permissible to curse in general sense. It has been previously mentioned that it is not permissible to curse a particular person even if he is a disbeliever. It is not allowed for you to say, 'O Allah, curse so-an- so' even if he is a disbeliever. However, there are hadeeths regarding cursing some

1 Muslim reported it in the Book of Faith, the Chapter of the Major Sins and the Gravest Among Them, no: (130).

categories of people, some of which have already been discussed and others shall follow.

One of such is the statement of the Prophet ﷺ, **'Curse of Allah is upon the one who sacrifices an animal for other than Allah.'** This is because making sacrifice to other than Allah is associating partners with Allah since it is an act of worship, and if someone directs an act of worship to other than Allah, then that makes him a polytheist. Allah – the Mighty and Sublime – said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ﴿١٦٣﴾ ﴾

"Verily my Salat (prayer), my sacrifice, my living and my dying are for Allah, the Lord of the Al-Alamîn (mankind, jinn and all that exists). There is no partner unto him". [6:162-163].

And He – the Mighty and Sublime – said,

﴿ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ ﴾

"Therefore turn in prayer to your Lord and sacrifice to Him (only)" (108:2).

He – the Mighty and Sublime- ordered prayer and sacrifice, and that these acts are for Him alone. The same way he that directs *Salat* to other than Allah is a polytheist, so also is the one who sacrifices to other than Allah provided that it is done as an act of worship, to glorify or gain closeness to (other than Allah) a polytheist. But if the slaughtering is done for other than Allah as a way to honour, say a guest to eat, then there is nothing wrong in that. Rather, the Prophet ﷺ commanded this in his statement, **'He who believes in Allah and the Last Day should honour his guest'.**[1]

A person may slaughter an animal to eat, this also is not associating partners with Allah. It becomes polytheism if he sacrifices or slaughters to worship beside Allah with the intention of moving closer to him or

1 Al-Bukhaari reported it in the Book of Manners, the Chapter of He Who Believes in Allâh and the Last Day, no: (5560); and Muslim reported it in the Book of Founded Item, the Chapter Playing Host, and Its Like, no: (3255).

glorifying him. Some people would sacrifice animals on the arrival of their kings, leaders or scholars to honour and glorify them. This is a great act of associating partners with Allah which takes one out of the fold of Islam. Indeed, Allah – the Mighty and Sublime – has also prohibited Paradise for the one who practice such actions and his abode will be the Hell. There will be no helper for the wrongdoers, polytheists, and oppressors. Such person is cursed as the Prophet ﷺ said, **'Curse of Allah is upon the one who sacrifices an animal for other than Allah.'**

Similarly, he mentioned some other hadeeths, **'Whoever invents heresies here (Al-Madinah) and upon those who supported him, is the curse of Allah and the angels and all the people.'** Whoever invents heresies in Al-Madinah, or shelters an innovator. '... Whoever invents heresies or shelters an innovator' here refers to two things:

The first is innovation. Whoever invents an innovation there has indeed brought a heresy because of the saying of the Prophet ﷺ, **'Every newly invented thing is an innovation and every innovation is misguidance.'** So whoever invents anything in the religion of Allah in Madinah, that which Allah – the Mighty and Sublime – has not legislated, upon him is the curse of Allah and the angels and the entire mankind. That is, such deserves to be cursed by everyone because Madinah is the city of Sunnah, the city of prophethood. Why should anyone introduce heresies which are contrary to the Sunnah of the Prophet ﷺ in Al-Madinah?

The second type is turmoil. That is, to cause chaos among the populace, whether the disturbance leads to bloodshed or lesser matters such as enmity, hatred and disunity. The one who causes such disturbance upon him is the curse of Allah, the angels and the entire mankind.

As for one who invents a sin in it (i.e. Madinah), this threat does not apply to him. But it can be said that committing sin in Madinah is graver than committing it elsewhere, but the perpetrator is not liable to curse. The one who deserves curse is the one who initiates innovation or turmoil in Madinah; upon such is the curse of Allah,

the angels and the entire mankind.

The third example: 'O Allah curse Ri'l, Dhakwaan and Usaiyyah, for they disobeyed Allah and His Messenger.' These three Arab clans assaulted the companions of the Prophet ﷺ, so he ﷺ invoked curse upon them. However, he ﷺ did not mention particular individuals among them but the whole tribe. The ones intended were the ones who transgressed against the companions of the Prophet ﷺ. I do not think that the curse will affect the ones who did not take part in the transgression against the companions of the Prophet ﷺ because of the Statement of Allah,

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿١٥﴾﴾

"And no bearer of burdens shall bear the burden of another". [17:15].

And he ﷺ said, **"Curse of Allah is upon the Jews who turned the graves of their Prophets into a place of worship;"** and he ﷺ **"cursed those men who imitate women and those women who imitate men".**

The author (may Allah shower blessings on him) mentioned the remaining categories of people who can be cursed in general terms. Such as when he said ﷺ, **'Curse of Allah is upon the Jews who turn the graves of their Prophets into places of worship.'** Jews are the followers of Moses, and Christians are the followers of Jesus Christ. However, when the Prophet ﷺ was sent, they recognized him but refused to believe in him. Thus, they were given the same ruling as those who earn Allah's Anger because they abandoned the truth while they knew it, refuge is with Allah. The Prophet ﷺ explained the reason for his cursing them in his saying, **'they turned the graves of their Prophets into places of worship.'** That is, they built places of worship over the graves of their Prophets and they began to worship in those places.

Whoever does that is cursed by the tongue of the Prophet ﷺ whether he is a Jew, a Christian or one of those who claim to be Muslims; they are cursed by the Prophet ﷺ. If a mosque is built on a grave, the Prayer is forbidden and invalid in such mosque even if one prays to Allah and not to the occupant of the grave. The *Salat* must be repeated and

the mosque must be destroyed for praying in it is not permissible. But if the mosque has been built before the burial of one of the righteous people, leaders, ministers or rulers therein, the grave must be exhumed and relocated to the public cemetery. The grave should not be left there because the mosque is not meant to be a cemetery but a place for *Salat*, remembrance of Allah and recitation of the Qur'an.

But if we are in doubt about that which came first between the mosque and the grave, the best action is that Prayer should not be offered in such mosque as a matter of precaution. One should avoid *Salat* in such mosque so that one's *Salat* will not be at risk.

If someone says, what is your response to this hadeeth in relation to the grave of the Prophet ﷺ which is now in the mosque? The response is that the Prophet ﷺ was not buried in the mosque. He was buried in his house and the mosque was not built over his grave. The mosque remained on its initial design until there was need for enlargement. Consequently, they expanded it in the direction of the *Qiblah*; perhaps, and Allah knows best, it was not easy for them to extend it in any other direction at that moment. So, they expanded the mosque towards the *Qiblah*, and the grave remained in a compartment in the room separated from the mosque by a wall. Long after that, Allah – the Mighty and Sublime –overpowered two men who wanted to remove the body of the Prophet ﷺ in order to burn it or put it in a museum or some other purpose which we do not know. Someone appeared to the caliph of the time in his dream and said, 'Two men with yellowish eyes have reached the Prophet.' The caliph saw this man in his dream several times, so he became distressed. He set out in a hurry on a journey to Madinah from his town.

When he reached Madinah, he organized a great banquet and ordered the governor of Madinah to invite the entire populace of the town. They came and this caliph was observing the attendees but could not see the people described to him in the dream. Then he ordered that the people be summoned a second and third time, but he still did not see the two men (described to him in the dream). Then he said to the governor of Madinah, 'Why did you not invite all the people of Madinah'? The governor replied, 'I invited all of them. No one is

left except two strangers who are performing *I'tkaaf* in the mosque since their arrival.' Hearing this, the caliph ordered that they should be fetched. They were brought and their appearance tallied with the description from his dream. He ordered an investigation into their activities, and it was revealed that they were digging a tunnel under the cover of the night and were already close to the grave. Subsequently, he ordered that they be executed. Then he directed that the sides of the grave be excavated until a mountain is reached. Then they filled the trench with molten lead and reinforced it with three walls.[1] Thus, the grave became completely separated from the mosque, not being in the mosque and the mosque not being built on it. This is the answer to the doubt of the people of *Shirk* and graves worshippers regarding the grave of the Prophet ﷺ.

As for the last category, the author (may Allah shower blessings on him) said, **'And the Prophet ﷺ cursed those men who imitate women and those women who imitate men.'** Imitation can be in manners of speech, action, attitude and dressing. You will see a man imitating the voice of a woman and talking like a woman. This person is cursed by the Prophet ﷺ. Another will imitate the female manner of dressing by wearing attires exclusive to women such as wig and female wristwatches. There are wristwatches which are exclusive to each gender, and a man will be considered to be imitating females if he wears a female wristwatch. Imitation of female attitude includes using make-up and walking like a female. The Prophet ﷺ has cursed such person.

The important point is that the act of a man imitating women is one of the major sins, likewise a woman imitating men. This can be by imitating him in speech, such as the manner men talk in terms of amplification and intonation of the voice. So also is when she makes her head look like that of a man by cutting her hair low until it comes above the two shoulders.

Also included is wearing the clothes and watches meant for men. All these are among the major sins and any woman who does that has

1 See the rest of the story in As-Samhoodi's Khulaasatul' Wafaa Bi Akhbaari Daaril' Musatafah, (2/175).

been cursed by the Prophet ﷺ. But if we happen to see a particular man imitating a woman, shall we say to him, 'May the curse of Allah be upon you?' No, we should not say that but admonish him by saying, 'Indeed the Prophet ﷺ has cursed men who imitate women and women who imitate men'. This is because cursing a particular person is not allowed even if he is a disbeliever, so what about a disobedient Muslim. However, we may admonish him, in a general sense, that men who imitate women are cursed and women who imitate men are also cursed.

Allah alone grants success.

Chapter 266: prohibition of reviling a muslim without any cause

Hadeeth1559

وَعنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ» مُتَّفَقٌ عَلَيه .

Ibn Mas'ud ﷺ reported: The Messenger of Allah ﷺ said, "Reviling a Muslim is Fusuq (disobedience of Allah) and killing him is (tantamount to) disbelief." [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessing on him, said in his book: Chapter on prohibition of reviling a Muslim without any cause. Reviling a Muslim refers to taunting him and describing him with that which he dislikes in his presence. It is regarded as backbiting if it is done in his absence.

Then the author (may Allah shower blessings on him) mentioned the Statement of Allah, the Exalted:

﴿ وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾ ﴾

"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin" (33:58).

"Those" is the subject; "They bear" is its predicate. The meaning is that those who annoy believing men and women undeservedly place the crime of libel and punishment on themselves, refuge is with Allah. This encompasses all forms of harm, in words and deeds. As long as an individual deserves honour, it is a grievous sin to hurt him. The harm to a relative is not comparable to harm to a non-relative, and the harm to a neighbour is not comparable to harm to a stranger. The harm to one who has right upon you is not like the harm to someone who has no right upon you. The important point is that the magnitude and sin of harm varies with respect to the victim.

It is astonishing that many Muslims today harm their neighbours by constricting their spaces, prying into their privacy among other acts. This is among the greatest forms of sins. The Prophet ﷺ said, 'By Allah, he does not believe. By Allah he does not believe,' (he repeated it) three times. They asked him, 'Who, O Messenger of Allah?' He ﷺ replied: 'One whose neighbour is not safe from his wrongdoing and evil.' (1)

And the Statement of Allah – the Mighty and Sublime: "Undeservedly", it is understood from this that there is no harm in hurting a Muslim for a just cause. Hence, there is no harm in refuting a Muslim, retaliating his previous action, establishing the prescribed punishment of Allah or retrieving a trust which he has failed to discharge, even if that hurts him. Indeed, Allah – the Mighty and Sublime – has instructed as regard those that commit al-Faahishah:

"And the two persons (man and woman) among you who commit

1 Al-Bukhaari reported it in the Book of Manners, the Chapter of He Whose Neighbour Is Not Safe From His Harm, no: (5557).

illegal sexual intercourse, punish them both."

So, He – the Mighty and Sublime – commanded that they should be punished.

﴿فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَآ ﴿١٦﴾﴾

"And if they repent and do righteous good deeds, leave them alone." (4:16).

This was before it was legislated that all parties involved in sodomy should be killed. Initially, sodomy did not attract flogging or execution but the perpetrator would be punished until he repents. Thereafter, Allah – the Mighty and Sublime – commanded that all parties involved in the act should be killed through the tongue of His Prophet ﷺ and the consensus of the companions.

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Abdullah bin Mas'ood (may Allah be pleased with him) that the Prophet ﷺ said: **'Abusing a Muslim is wrongdoing and fighting him is disbelief.'** This indicates that wrongdoing is less grievous than disbelief. This is because he ﷺ categorized abusing (a Muslim) as wrongdoing and categorized fighting (him) as disbelief. So, a Muslim becomes a wrongdoer if he abuses his brother; hence, his testimony will not be accepted and he loses his right of guardianship, even on his daughter. He cannot give out his daughter in marriage because he has become a criminal and he cannot also be an Imam for the Muslims nor can he be a *Mu'adhdhin* (caller to prayer).

This is the opinion of many scholars although there are divergent views on some of these issues. However, the important point is that whoever abuses his brother has committed wrongdoing, but whoever fights him has committed disbelief. If he considers fighting him without a just cause to be lawful, then he becomes a disbeliever who has left the Religion. If he does not consider it lawful but choose to fight him following his desires, he has committed an act of disbelief which does not take him out of the fold of Islam. The evidence for this

is the Statement of Allah – the Mighty and Sublime:

﴿ وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ ﴾

"And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allah. Then if it complies, then make reconciliation between them justly and be equitable. Very Allah loves those who are equitable. The believers are nothing else than brothers. So make reconciliation between your brothers and fear Allah, that you may receive mercy" (49:9-10).

Thus, Allah – the Mighty and Sublime – described these two warring parties as brothers to the reconciliation group. This shows that they have not left the fold of Faith although they have committed a lesser form of disbelief.

Allah alone grants success.

Hadeeth1560

وَعَنْ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ رَسُولَ الله ﷺ يَقُولُ: «لاَ يَرْمِي رَجُلٌ رَجُلاً بِالْفِسْقِ أَوِ الْكُفْرِ، إِلاَّ ارتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذلِكَ» رَوَاهُ الْبُخَارِيُّ .

Abu Dharr ﷺ reported: I heard the Messenger of Allah ﷺ saying, "When any Muslim accuses another Muslim of sin or of disbelief, the reproach rebounds upon the one who utters it, if the other person is not deserving of it." [Al-Bukhari]

Hadeeth1561

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «الْمُتَسَابَّانِ [الْمُسْتَبَّان] مَا قَالاَ فَعَلَى الْبَادِي [البادئ] مِنْهُمَا حَتَّى يَعْتَدِيَ الْمَظْلُومُ» رَوَاهُ مسلمٌ .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "When two persons indulge in abusing each other, the beginner will be the sinner so long as the oppressed does not transgress the limits." [Muslim]

Commentary

The author, may Allah shower blessing on him, narrated this hadeeth on the authority of Abu Dharr (may Allah be pleased with him) under the Chapter on prohibition of reviling a Muslim without a just cause. The Prophet ﷺ said: **'No one will label another person with treachery or unbelief, except that it would rebound on him if the latter is not like that.'**

That is, if you say to a person: 'You are a sinner,' or address him as, 'O sinner,' you have become a sinner except he is actually a sinner. Likewise, whoever declares anyone to be a disbeliever by saying: 'You are a disbeliever' or 'O disbeliever' becomes a disbeliever if the other person is not as described.

This is evidence that this act is one of the major sins. This is because the Prophet ﷺ warned this utterer that he would (later) be described with this attribute. Thus, it is not permissible for a person to address or refer to his believing brother as a sinner except the latter is actually a sinner and he wishes to caution him. There is no harm. Similarly, he should not address or refer to his brother as a disbeliever for that is not permissible for him as long as he is not so.

And it also warns against declaring Muslims as disbelievers without

legal evidence contrary to what some people do, refuge is with Allah. They declare every little action as disbelief and wrongdoing.

The second hadeeth is reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: **'What the two persons abusing each other say is upon the one that started it unless the wronged one should transgress.'**

'The two persons exchanging abuses' is the subject; 'what' is the second subject. 'Upon the one who started it' is the predicate of the second subject. And both clauses are the predicate of the first subject.

This means that when two persons exchange words, the initiator bears the sin of both parties. **'...what they say is upon the one that started it unless the wronged one should transgress.'** If he transgresses, the sin will then be on him.

This is evidence that it is permissible for a person to retaliate by abusing his companion in like manner without going overboard. Thus, the Prophet ﷺ said: **'May the curse of Allah be upon the one who curses his parents.'** They asked: 'O Messenger of Allah, how does a man curse his parents? He ﷺ replied: **'When he abuses the father of a man so the (other) man abuses his father (in return), and he abuses his mother and also that other abuses his own mother.'** Therefore, this demonstrates that a person who facilitates an evil will share in its consequence. In addition, what they (those engaged in mutual reviling) say is upon the one that started it between them as long as the wronged one does not transgress. If he transgresses, it will be upon him. But there is nothing upon him if he takes his right without addition.

Allah alone grants success.

Hadeeth1562

وَعَنْهُ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَدْ شَرِبَ قَالَ: «اضْرِبُوهُ» قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ، وَالضَّارِبُ بِنَعْلِهِ، وَالضَّارِبُ بِثَوْبِهِ. فَلَمَّا انْصَرَفَ، قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ اللهُ، قَالَ: «لاَ تَقُولُوا هٰذَا، لاَ تُعِينُوا عَلَيْهِ

الشَّيْطَانَ» رواه الْبُخَارِيُّ .

Abu Hurairah ﷺ said: A drunkard was brought to the Prophet ﷺ. He said, "Give him a beating." Then some beat him with their hands, some with their shoes, and some with (a folded) piece of cloth. When he left, someone said to him: "May Allah disgrace you!" The Prophet ﷺ said, "Do not help Satan overcome him by uttering such words." [Al-Bukhari]

Commentary

The author reported many hadeeths under the Chapter on prohibition of reviling a Muslim without any cause, one of which is the hadeeth of Abu Hurairah (may Allah be pleased with him). He narrated that a man who had drunk an intoxicant was brought to the Prophet ﷺ, and that was after the revelation of its prohibition.

Al-Khamr refers to everything that intoxicates regardless of whether it is made of grape, date, wheat, barley or other substances; all that intoxicates is *Khamr*. The Prophet ﷺ has said: **'Every intoxicating substance is *Khamr*, and every *Khamr* is unlawful.'**[1] Intoxication is loss of senses which is accompanied by feeling of excessive excitement; it is not mere loss of senses. Therefore, anesthetic is not an intoxicant even though it leads to loss of senses as the one under the influence of anesthesia will not recognize his present state. However, the intoxicated person– we ask Allah for well-being- is in a state of excitement and ecstasy: he can imagine himself to be one of the kings, above the sky and similar feelings as it was said about it:

We drink it and it leaves us like kings.

And Hamzah bin Abdul-Muttalib (may Allah be pleased with him) told his cousin, the Prophet ﷺ, in a state of intoxication: 'Are you more than the slave of my father.'[2] This statement is repulsive

1 Muslim reported it in the Book of Drinks, the Chapter of The Fact That Every Intoxicating Thing is Khamr and Every Intoxicant is Prohibited; no: (3733).

2 Al-Bukhaari reported it in the Book of Share-tenancy, the Chapter of Trading in Wood and Pasture, no: (2375); and Muslim in the Book of Drinks, the Chapter of

but he was under the influence of an intoxicant. A drunk person is not held liable for his statement, and this was before the prohibition of *Khamr* was revealed.

The prohibition of Al-Khamr evolved in four phases:

The First phase: Permissibility.

Allah – the Mighty and Sublime – permitted it for His servants in a clear text; He – the Mighty and Sublime – said:

﴿وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ﴿٦٧﴾﴾

"And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision." (16:67)

That is, what you used to drink to a point of intoxication, and what you used to trade to get provision.

The Second phase: Insinuation of prohibition. He – the Mighty and Sublime – said:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ ﴿٢١٩﴾﴾

"They ask you concerning alcoholic drink and gambling say: In them is a great sin, and (some) benefits for men, but the sin in them is greater than their benefit" (2:219).

The Third phase: Allah, the Exalted, said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ ﴿٤٣﴾﴾

"O you who believe! Approach not the prayer when you are in a drunken state until you know (the meaning) of what you better..." (4:43).

Then, it became prohibited to go near Salat in a drunken state. This implies that it is permissible outside the times of Salat.

Prohibition of Khamr and the Explanation that It is from Grape Juice, no: (1979).

The Fourth phase: The final declaration of its prohibition. Allah – the Mighty and Sublime – said in Soorah-Maidah, this was among the last revelation; Allah – the Mighty and Sublime – said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾﴾

"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful." (5:90).

So people avoided it. But since the souls invites to drinking alcohol, He – the Mighty and Sublime – placed a deterrent to prevent people from it – a penalty.

The Prophet ﷺ did not specify any punishment for alcohol consumption; it was discretionary. Therefore, when the drunk man was brought to the Prophet ﷺ, he ordered that he should be beaten without specifying the number of lashes: forty, eighty, hundred or ten.

So, they stood up to beat him. Some people beat him with their cloth, some with their hands, and some with their shoes which could sum up to about forty lashes. When they were leaving, the man was about to leave when a man from the crowd said: 'May Allah disgrace you'. The Prophet ﷺ said: **'Do not say that. Do not pray for disgrace against him.'** A man who drank to stupor and was beating, which is purification! **'Do not help Satan overcome him by uttering such words.'** So, the Prophet ﷺ forbade them from reviling him despite the fact that he drank an intoxicant.

Therefore, what is our position on one who drinks alcohol? Our position is to pray (to Allah – the Mighty and Sublime) for guidance for him. Say, 'O Allah, guide him'. 'O Allah, better his affairs.' 'O Allah distance him from this,' and the likes. However, you will be assisting Satan overcome your brother by cursing him.

This is evidence that alcohol is forbidden and comes with a punishment.

However, consumption of alcohol became rife when people entered the religion after the many conquests during the era of Umar bin al-Khattaab (may Allah be pleased with him). He was a firm man (may Allah be pleased with him), so he wanted to institute a severe and deterring punishment for anyone who drinks alcohol. But because of his piety and humility, he gathered the companions, that is, the people of intellect among them, not necessarily all of them. Allah – the Mighty and Sublime – has said:

﴿ وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ﴿٨٣﴾ ﴾

*"**When there comes to them some matter touching (public) safety, they make it known...**" and publicize it. Allah – the Mighty and Sublime –said: "**If only they had refereed it to the Messenger or to those charged with authority among them, the proper investigators would have understood it form them.**" (4:83).*

This demonstrates that the common people are not like those charged with authority, the people of opinion and consultation. So there is no discussion on policies in the gathering of the lay people. Whoever wishes to make the common people partners to those charged with authority in their policies, opinion and thought, has gone far astray from the guidance of the companions; the guidance of the Rightly Guided Caliphs and the guidance of the pious predecessors.

The important point is that Umar bin al-Khattaab (may Allah be pleased with him), because of his resolve, summoned the people of opinion among the companions. He explained to them that consumption of alcohol was becoming endemic, and whenever religious restraint is trivial, it becomes compulsory to strengthen the laws. That is, the Ummah will be destroyed if both religious restraints and laws are weak. Therefore, he consulted them for a solution. Abdur-Rahman Ibn Awf (may Allah be pleased with

him) said: 'O Leader of the Believers, the lightest penalty is eighty lashes, raise the punishment (for taking intoxicant) to eighty.'[1] Abdur-Rahman (may Allah be pleased with him) was referring to the prescribed punishment for false accusation of adultery (or fornication), for Allah, the Exalted, said:

﴿ وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ ﴿٤﴾ ﴾

"And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes." (24:4).

This is the lightest punishment. So, Umar (may Allah be pleased with him) increased the punishment for drinking alcohol to eighty lashes. This is a clear text that there is no prescribed punishment for drinking alcohol; indeed, it is explicit and clear. This is because he (Abdur Rahman) said: 'The lightest prescribed punishment is eighty,' and the companions agreed to it and Umar (may Allah be pleased with him) did not disagree. Thus, the eighty lashes were put in place in order to deter people.

It is reported in the *Sunnah* that when a drunkard takes alcohol he should be flogged, if he drinks again, he should be flogged, and if he drinks the third time, he should also be flogged. Then if he drinks the fourth time, it becomes an obligation to kill him. This is how it is reported in the *Sunnah*.[2]

The *Dhaahiriyyah* hold on to the apparent meaning of this hadeeth; they say: a drinker should be killed after the fourth flogging. This is because he has become a corrupt element, hence reformation and correction will not benefit him. However, the majority of scholars opine that he should not be killed but the punishment should be repeated whenever he drinks. Shaykhul Islam (Ibn Taimiyyah) took a middle course. He said if the act of drinking alcohol becomes rampant among the populace, and people will not stop except by killing the culprits, then a drinker should be killed after the fourth flogging.

1 Muslim reported it in the Book of Prescribed Punishments, the Chapter of Penalty for Khamr, no: (3218).

2 See Saheeh Al-Bukhaari, no: (6779), and Aboo Dawood, no: (4489).

This is a balanced view which combines the two elements. The first issue is what some clear texts indicate, because Umar (may Allah be pleased with him) did not raise the punishment to killing although he stated that consumption of alcohol was becoming pervasive. The other issue is about this hadeeth which people differ regarding its authenticity, the subsistence of its legal verdict and its abrogation. Nevertheless, the opinion of Shaykhul-Islam (may Allah shower blessings on him) is correct: That is, when people drink alcohol a lot and nothing but killing would deter them, so the one who drinks alcohol should be killed after the fourth trial. Indeed, how good will it be if those charged with authority will execute this: a lot of good will be achieved, a lot of evil will be prevented, and there will be reduction in the widespread drinking of alcohol.

In some Islamic lands, refuge is with Allah, alcohol consumption is becoming as widespread as lawful drinks such as lemon and orange juice. There is no doubt that this is not the practice of the Muslims and that it is becoming tolerable in reality. This is because it is so widespread among people that a person would open his fridge and bring out alcohol to drink, refuge is with Allah. Thus, it seems as if one is permitting it. The saying of the Prophet ﷺ would be applicable to such a person: **'A group of people from my Ummah will come who will permit fornication, silk, alcohol and musical instrument.'**[1]

Today, people have shared these four things among themselves. Illegal sexual intercourse and homosexuality have become widespread among some people, refuge is with Allah, which makes them consider these acts as permissible. We are informed that when aeroplanes land in some countries, there are young men and women at airports that will say to people: What do you want? Beautiful or ugly? Young lady or otherwise?

Al-Hir (in the hadeeth above) means *Zina* (fornication) or homosexuality.

Alcohol is widespread in some countries. It is sold in the markets

1 Al-Bukhaari reported it in the Book of Drinks, the Chapter of What Has Come Under He That will Legalize Alcohol and Call it Another Name, It is the Title of the Chapter.

and drunk night and day as if it were a lawful drink. Likewise, you find effeminate men in some countries, especially the rich countries, wearing silk and soft clothes, and may wear gold ornamentals: necklace, ring and the likes.

We can say volumes about musical instruments. Musical instruments are widespread in most of the Muslim lands if not all, refuge is with Allah, in all their different types and forms.

We ask Allah for safety and guidance, and we ask Him to rectify the people in authority and their subjects. Verily He has power over all things.

Hadeeth1563

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَنْ قَذَفَ مَمْلُوكَهُ بِالزِّنَى يُقَامُ عَلَيْهِ الْحَدُّ يَوْمَ الْقِيَامَةِ، إِلاَّ أَنْ يَكُونَ كَمَا قَالَ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ﷺ said: I heard the Messenger of Allah ﷺ saying, "He who accuses his slave of Zina will receive the punishment (Hadd) of slander on the Day of Resurrection, unless the accusation of Zina was true." [Al-Bukhari and Muslim]

Commentary

The author, Imam an-Nawawee, may Allah shower blessing on him, reported the last hadeeth under this chapter on the authority of Abu Hurayrah (may Allah be pleased with him). The Prophet ﷺ said: **'He who accuses his slave of *Zina* will receive the punishment (*Hadd*) of slander on the Day of Resurrection, unless the accusation of *Zina* is true.'**

Al-Mamlook is the slave whom a person has control over; he is comparable to a merchandise that can be bought, sold, given as a gift, used as pledge or set as endownment. However, he is equal to a free person regarding the rulings of Allah – the Mighty and Sublime –

with regard to punishment except in monetary matters. The master is the owner of the slave in his essence because of the benefit the latter renders to the former. So when he accuses his slave by saying: 'O adulterous fellow,' 'O homosexual!' or similar statements of accusation, he will not be punished in this world because he is the master and the slave is a possession. However, grievous punishment would be meted out to him (that is, the master) in the Hereafter.

Hence, slandering a slave is one of the major sins because it brings about punishment in the Hereafter. Every sin that leads to a punishment in the Hereafter is among the major sins as the people of knowledge, may Allah on them, have explained the major sins.

But if the slave commits fornication in reality, and his master accuses him of that, there will be no punishment for the master based on the statement of the Prophet ﷺ: **'unless the accusation of *Zina* is true'**; that is, as the master has stated. However, when would he be guilty of the offence? That is when four persons testify against him; that is, four just men who saw him commit fornication and are very clear that actual sexual activity occurred, or if he (the slave) confesses himself. Then the punishment would be lifted from the master. You should note that when a slave commits fornication, his punishment is half of that of a free person as stated by Allah, the Exalted:

﴿ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى ٱلْمُحْصَنَٰتِ مِنَ ٱلْعَذَابِ ۚ ﴿٢٥﴾ ﴾

"And after they have been taken in wedlock if they commit illegal sexual intercourse" that is, the female slaves, *"Their punishment is half that for free (unmarried) women" (4:25).* Half of the punishment of the chaste women in lashing. So a slave will receive fifty lashes only when he commits illegal sexual intercourse.

The scholars opine that he will not be exiled. If a bachelor or spinster, who is a free person, commits illegal sexual intercourse, he or she will be flogged hundred lashes and forced into exile for one full year. However, a slave will receive fifty lashes without exile because

this will harm his master which will be tantamount to burdening a person with beyond his responsibility. The master should establish the punishment on his servant when he commits illegal sexual intercourse based on the statement of the Prophet ﷺ: **'What the slave of any one of you commits illegal sexual intercourse, he should flog him.'**[1] So the Prophet has given authority to the master to flog his slave but no one has the authority to carry out the punishment on a freeborn except the ruler or his agent. Even if your son, who has come of age and is sane, commits the offence of illegal sexual intercourse, you have no authority to establish the punishment; it is the ruler or his deputy that have the authority. Similarly, if your brother commits the offence of illegal sexual intercourse after his attaining puberty and is sane, it is the ruler or his deputy. As for the master, he should establish the punishment on his servant specifically with regard to flogging. But if the slave were to commit the offence of stealing, a level that deserves amputation of the hand, he has no authority to cut the hand. Only the ruler or his deputy can carry out such amputation. Therefore, the scholars are of the opinion that the master should not establish any punishment on his slave other than lashing.

Allah knows best.

Chapter 267: prohibition of abusing the deceased without a valid legal reason approved by the sharee'ah

Hadeeth1564

وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «لاَ تَسُبُّوا الأَمْوَاتَ؛ فَإِنَّهُمْ قَدْ أَفْضَوا إِلَى مَا قَدَّمُوا» رَوَاهُ الْبُخَارِي .

1 Al-Bukhaari reported it in the Book of Transactions, the Chapter of Al-Mudabbar Transaction, no: (2080); and Muslim in the Book of Prescribed Punishments, the Chapter of Stoning a Dhimmi Jew to Death if He Commits an Adultery, no: (3215).

Aishah ﷺ said: The Messenger of Allah ﷺ said, "Do not abuse the dead, because they have attained that which they had forwarded (i.e., their deeds, good or bad)." [Al-Bukhari]

Commentary

The author, may Allah shower blessing on him, said: The chapter of prohibition of abusing the deceased without a valid legal reason approved by the *Shareeah*.

The deceased refers to dead Muslims. As for a disbeliever, there is no sanctity for him unless if abusing him will hurt the living among his relatives. But if there is no such harm, there is no sanctity for him. And this is the meaning of the saying of the author 'without a valid legal reason'. This is because, we have the right to abuse the dead disbelievers who used to harm the Muslims, fight them and strive to destroy their religion.

Alternatively, there may be benefit sanctioned by the *Shareeah* such as a dead innovator who used to spread it among the people. In this case, we can abuse and warn against him and his way in order that people will not be deluded by it.

As evidence, he (the author) quoted the hadeeth of Aa'ishah (may Allah be pleased with her) that the Prophet ﷺ said: **'Do not abuse the dead.'** The basic understanding of any forbiddance is prohibition. So, we should not abuse the dead. Then he ﷺ gave the reason for that; he said: **'...because they have attained what they had forwarded (i.e. their deeds, good or bad).'**

Your reviling them does not benefit a naught because they have attained what they put forward as they journeyed to the abode of rewards from the abode of deeds. Everyone who passes away has attained what he put forward and his recompense has started. Besides, his deeds have ceased; no portion of his deeds would remain absolutely except what is indicated in the *Sunnah* in the like of the saying of

the Prophet ﷺ: **'When the son of Adam dies, his action stops except from three (sources): flourishing (deeds of) charity, knowledge that people benefit from or a righteous child that supplicates for him.'**[1]

This hadeeth is evidence that a person is required to guard his tongue from that which does not hold any benefit. This is the way of the people of *Taqwâ* (piety) because the servants of Ar-Rahman (the Most Gracious Lord), when they walk by (spots of) vain talks, they do so in honour. As for falsehood, they do not witness it and they do not say except what is the truth.

Chapter 268: prohibition of maligning

﴿ وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾ ﴾

Allah, the Exalted: ***"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin".*** *(Ahzaab: 58)*

Hadeeth1565

وَعَنْ عَبْدِ الله بنِ عَمرِو بنِ الْعَاصِ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ» مُتَّفَقٌ عَلَيه .

'Abdullah bin 'Amr bin Al-'As ﷺ reported: The Messenger of Allah ﷺ said, "A (true) Muslim is one from whose tongue and hand the Muslims are safe; and a Muhajir (Emigrant) is he who leaves the deeds which Allah has prohibited." [Al-Bukhari and Muslim]

1 Muslim reported it in the Book of Wasiyyah, the Chapter of What Will benefit the Dead after Death, no: (3084).

Hadeeth1566

وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنِ النَّارِ، وَيُدْخَلَ الْجَنَّةَ، فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ» رَوَاهُ مسلمٌ .

'Abdullah bin 'Amr bin Al-'As ﷺ said: The Messenger of Allah ﷺ said, "He who desires to be rescued from the fire of Hell and to enter Jannah , should die in a state of complete belief in Allah and the Last Day, and should do unto others what he wishes to be done unto him." [Muslim]

Commentary

The author, may Allah shower blessings on him, said: Chapter on prohibition of maligning.

Maligning entails harming others with speech, action and by boycotting them. You harm your brother with your speech when he hears a statement that hurts him from you even if it does not harm him; if it harms him, the sin is greater. You hurt him with action when you cause difficulty for him in his abode, sitting, and the likes. You hurt him with boycott when you abandon anything that can protect him from harm. All of these are prohibited and they have consequential warning which is the saying of Allah, the Exalted:

﴿ وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾ ﴾

"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin". (Ahzaab: 58)

"They bear", means they earn for themselves the crime of slander, which is falsehood, and plain sin, which refers to punishment; we ask

Allah for well-being.

And in the saying of Allah – the Mighty and Sublime –: "Undeservedly" is evidence that there is no harm if a person is hurt for an action that deserves punishment. This is as stated in the word of Allah, the Exalted:

﴿ وَٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا ﴿١٦﴾ ﴾

"And the persons among you who commit illegal sexual intercourse, hurt them both". (4:16).

That was in the early times: a homosexual, refuge is with Allah, would be punished until he repented. Then, it became established that the Prophet ﷺ said: 'Whoever you see do the deed of the People of Lut, kill the doer and the one it is being done with.'(1) Shaykhul Islam, Ibn Taymiyyah, - may Allah shower blessings on him- has stated that the companions (may Allah be pleased with them all) agreed that the punishment for homosexuality is killing all parties involved in the act although they differed on the manner of execution. Some said he should be stoned; some said he should be thrown from the highest point in the city then followed by stoning while others held the view that he should be burnt. We ask Allah for well-being.

The important point is that there is no harm in hurting a person for a just cause.

Another instance of such is one who hates the truth and dislikes righteousness. This is because some people, refuge is with Allah, are hurt when they see a man sticking to the Sunnah and they dislike that. Thus, we advise you to adhere to the Sunnah even if such people are hurt; you are hurting him justly.

Then, the author (may Allah shower blessings on him) mentioned two hadeeths. In one of them, the Prophet ﷺ said: "A (true) Muslim is one from whose tongue and hand the Muslims are safe; and a Muhâjir

1 Ahmad reported it (1/300), Aboo Dawood: The Book of Prescribed Punishments, the Chapter of He who Carries out the Deed of the People of Lut, no: (3869), and Trimidhi: the Book of Prescribed Punishments, the Chapter of the Punishment of Sodomy, no: (1386), and Ibn Maajah: the Book of Prescribed Punishments, the Chapter of He who Carries out the Deed of the People of Lut, no: (2551).

(Emigrant) is he who leaves deeds which Allah has prohibited".

A true Muslim is the one whom the Muslims are safe from his tongue because he would not curse them, abuse them, insult them, backbite them or slander them. He has protected himself from every evil of the tongue that could affect the creatures, thus people are safe from him. Likewise, they are safe from his hand because he would not violate their rights by physically assaulting them, stealing and wasting their properties or other similar acts.

This is a Muslim. The intent is not that there is no other Muslim except him; rather, it means that these attributes are part of Islam. Indeed, a Muslim is anyone who surrenders to Allah, the Exalted, in open and in secret. However, this form of expression is sometimes employed to encourage a particular action although there are other relevant actions.

'Al-Muhâjir is he who leaves deeds which Allah – the Mighty and Sublime – has prohibited.' And it is well-known that the migrant is one who leaves the land of disbelief for the land of Islam in order to establish his Religion. Thus, the word Hijrah has another meaning, which is for a person to migrate from that which Allah – the Mighty and Sublime – has prohibited. He will not utter a prohibited statement, perform a prohibited action or abandon an obligatory act. Rather, he will establish what is obligatory and abstain from what is prohibited. This is the migrant because he has abandoned what Allah – the Mighty and Sublime – has prohibited.

As for the second hadeeth, it is the statement of the Prophet ﷺ: "He who desires to be rescued from the fire of Hell and to enter Paradise, should die in a state of complete belief in Allah and the Last Day, and should do to others what he wishes to be done to him."

His saying: "He who desires" is an interrogative device aimed at motivation. Otherwise, everyone loves to be saved from the fire and admitted into Paradise. This is because whoever is saved from the Hell and admitted to the Paradise is successful. So, whoever desires that "should die in a state of complete belief in Allah – the Mighty and Sublime – and the Last Day".

Based on this, a person is required to always remember and ruminate on the belief in Allah – the Mighty and Sublime – and the Last Day because he does not know when death will come calling. He should always focus on the belief in Allah – the Mighty and Sublime – and the Last Day. And when a person believes in Allah and in the implications of His Names and Attributes, and believes in the Day of Judgment and what it contains of reward and punishment, there is no doubt that he would be upright in the Religion of Allah – the Mighty and Sublime. This is the right of Allah; that is, his statement ﷺ: "And he believes in Allah and the Last Day." As for the right of the creature: "And should do to others what he wishes to be done to him." Thus, he should not hurt them because he would not love to be hurt, he should not violate their rights because he would not love that his rights be violated, he should not insult them because he would not love to be insulted. He should not deceive them in buying and selling, and in other ways. He should not lie against them because he would not like that this should be done to him.

This is the principle. A lot of good would be achieved if people were to adhere to this value in their dealings with one another. This is similar to the statement of the Messenger ﷺ: **"None of you (truly) believes until he loves for his brother what he loves for himself".**[1]

Allah alone grants success.

Chapter 269: prohibition of nursing rancour and enmity

Hadeeth1567

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَبَاغَضُوا، وَلا تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَلاَ تَقَاطَعُوا، وَكُونُوا عِبَادَ الله إِخْوَانًا، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ

1 Al-Bukhaari reported it in the Book of faith, the Chapter of It is Part of Faith that One Should Love for his brother What He loves for Himself, no: (12), and Muslim in the Book of Faith, the Chapter of the Fact that It is Part of Faith That One Should Love for His brother What He loves for Himself, no: (64).

يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثٍ» مُتَّفَقٌ عَلَيْهِ .

Anas bin Malik ﷺ said: The Prophet ﷺ said, "Do not harbour grudge against one another, nor jealousy, nor enmity; and do not show your backs to one another; and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to avoid speaking with his brother beyond three days." [Al-Bukhari and Muslim]

The great scholar of hadeeth, An-Nawawi, may Allah shower blessings on him, said: Chapter on Prohibition of Nursing Rancour and Enmity (*At-Tabaaghud, At-Taqaatu' At-Tadaabur).*

At-Tabaaghud refers to nursing rancor and enmity with the heart; *At-Taqaatu'* refers to doing same with words and actions; while *At-Tadaabur* refers to doing same with actions only.

The act of nursing rancor and enmity with the heart means that one hates his Muslim brother, which is a prohibited act. Why will you hate him? You may hate him because he is disobedient to Allah – the Mighty and Sublime. We say: If he disobeys Allah, do not hate him in absolute terms. The one that should be hated absolutely, at all times, is a disbeliever because there is no good in him. But if a believer disobeys and persists on the disobedience, it is obligatory to love him in accordance with what he possesses of *Eemaan* and hate him in accordance with what he retains of sin and disobedience.

If someone asks: How can hatred and love be together? We reply by saying that they can come together because each of them is aimed at a specific perspective, so they are not aimed at the same point. Love him for the sake of his *Eemaan* and hate him because of his sin. This is comparable to a sick person who is given a bitter drug with disgusting smell. So, he will love the drug from one angle and hate it from another angle. He will love it for the cure it contains and dislike it for its taste or odour.

Similarly, you share one basis, which is *Eeman*, with your believing brother; so, why should you hate him completely? There is no problem with hating him for that which he possesses of sins. Thus, when you

love him for his *Eemaan* and hate him for his sins, that will lead you to advising him because he remains your brother. Hence, you should love him and wish for him that which you wish for yourself and advise him on what you dislike in him of sin. One of such duties is greeting him. You should greet him although he is a sinner except you know that if you abandon greeting him, he would be guided and his condition would be rectified. In this instance, boycotting (him) is the beneficial cure.

As for *At-Taqaatu'*, it is for you to sever relationship with your brother. Your believing brother has a right to continuous relationship with you, and this is a responsibility on you. It is not permissible for you to severe relationship with him because he is your brother even if he is a sinner. This is why you will see a person honouring his neighbour even if the latter were to be a sinner. This is because the Prophet ﷺ has said: **"Whoever believes in Allah and the Last Day should honour his neighbour"**. You should honour him even if he is a sinner but you must advise him.

Similarly, some people sever relationship with their relatives because the latter too sever relationship with them, or because they are upon a sin. This is an error. You should maintain ties of kinship with your relatives even if they are sinners. You should maintain ties of kinship with them even if they sever relationship with you. A man came to the Prophet ﷺ and said: 'I have some relatives. I join relationship with them and they sever relationship with me. I do well to them and they do harm to me,' and some other words. So, the Prophet ﷺ said: **'If the issue is as you have said: It is as if you are giving them hot ashes.'**[1] That is, it is comparable to you pouring ashes or hot sand in their hearts. This also shows that you should continue to uphold relationship with them even if they cut off from you, cause you harm or violate your rights. You should maintain ties of kinship with them because the one who only maintain ties when the other party does same is not joining relationship in the real sense; rather, he is merely reciprocating the act.

1 Muslim reported it in the Book of Goodness to Parents and Ties, and Manners, the Chapter of Keeping ties of relationship and Prohibition of severing it, no: (4640).

At-Tadaabur is also not allowed among the believers. But is *At-Tadaabar* a matter of the heart or the body, or both together? It involves the two. You should not commit *At-Tadaabur* with your heart even if you notice that one of your brothers is doing that to you. You should move closer to him and attend to his needs. (Allah – the Mighty and Sublime – says:)

﴿ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ ﴾

"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend". (41:34).

We will achieve a lot of good if we can implement these Divine and Prophetic guidelines. However, the Devil fiddles with our intellect and says: 'How will you maintain relationship with him whereas he is cutting you off?' 'Why will you move closer to him whereas he is moving away from you?' Allah – the Mighty and Sublime – and the Prophet ﷺ, the texts of the Book and the Sunnah, all forbid *At-Tadaabur*.

So also is *At-Tadaabur* with the body. Some people will not face people in anyway; this may be due to pride. He may be talking with you while he turns his face elsewhere, we ask Allah for well-being. This is not permissible.

Also, some people are comparable to animals. You will see them sitting in a gathering backing one another. This is not a proper Islamic etiquette, etiquette of the Arabs nor a good manner. Allah – the Mighty and Sublime – described the people of Paradise as sitting on cushions facing one another. The act of facing one another is a praiseworthy attitude while turning away from one another is a blameworthy and evil attribute. Thus, some foolish people who lack proper Islamic manners would sit in gatherings turning their backs at one another. This is not appropriate.

An act which is similar to this is what some people do after completing *Salat*. They would move forward and put people behind them, thereby turning their backs at others. And in my thinking, anybody who does that will imagine that he possesses a lofty position at that moment, hence others are behind him. I do not think that anyone would move forward without having a feeling of superiority even if it is not intentional. Indeed, you have seen me prohibit it; whenever I see a person move forward, I do ask such person to go back because it looks like turning one's back at others. If he says that the place is tight for him which will not allow him sit properly, we will say to him: O brother! The issue is broad, praise be to Allah. Stand up, move away from people, and do whatever you wish. Alternatively, you may move to the back. But for you to move ahead of the people within their reach, such that you sit with your back towards them and they sit behind you, is not good.

These three matters: hating, severing relationship, and turning back at one another, are all prohibited.

Allah knows best.

Allah, the Exalted, said:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ ﴿١٠﴾ ﴾

"The believers are nothing else than brothers" (49:10).

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ ﴿٥٤﴾ ﴾

"O you who believe! Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers..." (5:54).

"Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, and merciful among themselves" (48:29).

The great scholar of hadeeth, An-Nawawi - may Allah shower blessings on him- said: Chapter on prohibition of nursing enmity and rancor. The keywords in the title have been explained earlier.

Then the author - may Allah shower blessings on him- buttressed this with the Word of Allah, the Exalted:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ ﴿١٠﴾ ﴾

"The believers are nothing else than brothers" (49:10).

This verse is about two contending parties, and another party which is seeking reconciliation between them. Allah – the Mighty and Sublime – said:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ﴿١٠﴾ ﴾

"The believers are nothing else than brothers. So make reconciliation between your brothers." (49:10).

That is, if two groups or clans among the Muslims are fighting, *"so make reconciliation between them."*

The address is to one who is in position of authority among the believers that are not party to the conflict.

"But if one of them rebels against the other," and rejects settlement, you should fight the transgressor; that is, you should join forces with the just group which is not rejecting settlement to fight the belligerent party *"till it complies with the Command of Allah."* That is, until it returns to you. *"Then if it complies, then make reconciliation between them justly, and be equitable,"* that is, regarding loss of lives, destruction of properties and similar matters in a just and equitable manner. *"Verily! Allah loves those who are equitable."*

For instance, the number of persons killed and worth of properties destroyed by both parties should be enumerated and reconciled fairly. Then, reconciliation should be made between the two parties, and Allah – the Mighty and Sublime – said:

﴿ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن فَآءَتْ فَأَصْلِحُوا۟

بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوٓا۟ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

"But if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable." *(Al-Hujurat: 9)*. That is, those that act justly as regard the authority which Allah has placed on them.

"*The believers are nothing else than brothers. So make reconciliation between your brothers.*" All believers, including the warring parties, are brothers to the reconciliation party.

There is a clear refutation to the statement of the *Khawarij* in this verse. They opine that a person becomes a disbeliever by committing a major sin. It is among the greatest of major sins for the Muslims to fight among themselves. However, Allah – the Mighty and Sublime – said regarding the two contending parties and the reconciliation party: *"The believers are nothing else than brothers. So make reconciliation between your brothers"*.

Thus, if Allah – the Mighty and Sublime – makes reconciliation obligatory between two opposing parties who engage in combat or any other form of conflict, then one who knows about enmity, hatred, rancour and separation between two persons must strive to reconcile them. And in this situation, it is permissible to tell a lie to bring about reconciliation. For instance, he says to one of them: 'So-and-so will not do anything that would harm you,' and other similar statements. He may also explain away what is apparent from the action or speech of the other party in order to achieve reconciliation between them. And reconciliation is good.

As regards the second verse, it is the saying of Allah, the Exalted:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ ﴿٥٤﴾

"O you who believe! Whoever from among you turns back from

his religion, Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers..." (5:54).

That is, if you were to turn away from your religion, that would not harm Allah – the Mighty and Sublime – in the least. Allah – the Mighty and Sublime – will bring forth a people whom He will love and they will love Him, that is, by upholding His worship and following the Messenger ﷺ. This is because one of the major ways of attaining the Love of of Allah is for a slave to follow the Messenger ﷺ as stated by Allah, the Exalted:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴿٣١﴾ ﴾

Say: If you (really) love Allah then follow me, Allah will"

(love you and forgive you your sins. (3:31

So if you desire that Allah – the Mighty and Sublime –loves you, you should follow the Messenger ﷺ. The path is clear and bright. Allah – the Mighty and Sublime – says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ ﴿٥٤﴾ ﴾

"O you who believe! Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers..." (5:54).

This is the attribute of a true believer: he is submissive, humble, cooperating and tolerant to his Muslim brothers but stern with the disbelievers. That is, the believers are strict with the disbelievers; they would not love him, joke or enter into friendship with him. These are prohibited for the believers to do with the disbelievers. It is not permissible for the believers to love a disbeliever or belittle themselves before him. This is because Allah – the Mighty and Sublime – has

granted the believer a Religion which is superior to all other religions. Hence, it is obligatory for us to hate the disbelievers, consider them as our enemies and know that they will never do anything to our advantage. Rather, they will aggravate any harm we are experiencing. This is because they are enemies; and what does the enemy want from you? He will wish evil for you even if he pretends to be a friend or your protector. He is a liar who is striving for his own benefit. No one is more truthful than Allah and He knows what is in the hearts; He – the Mighty and Sublime – says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ ۝١﴾

"O you who believe! Take not My enemies and your enemies as friends" (60:1).

Allah – the Mighty and Sublime – also says:

﴿۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۝٥١﴾

"O you who believe! Take not the Jews and the and the Christians as Auliyâ, they are but Auliyâ of each other". (5:51).

﴿وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۝١٢٠﴾

Allah – the Mighty and Sublime – also says: *"Never will the Jews nor the Christians be pleased with you till you follow their religion" (2:120).*

They will not be pleased with the Muslims until they become Jews or Christians. Thus, at the moment, they do everything within their capacity to hinder the Muslims from their religion. This may be by filthy manners, magazines, evil propaganda or clear invitation to disbelief. Allah – the Mighty and Sublime- stated:

﴿وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ۝٤١﴾

"And we made them leaders inviting to the fire; and on the Day of Resurrection, they will not be helped" (28:41)

﴿ وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾ ﴾

"And we made a curse to follow them in this world, and on the Day of Resurrection, they will be among Al-Maqbuhûn (those who are prevented to receive Allah's Mercy or any good, despised or destroyed, etc.)" (28: 42).

Regarding the third verse cited by the author, may Allah shower blessings on him, Allah – the Mighty and Sublime – says:

﴿ مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ﴿٢٩﴾ ﴾

"Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, and merciful among themselves" (48:29).

This is the description of the Messenger ﷺ: *"Muhammad is the Messenger of Allah and those with him,"* that is, his companions. He described them as those who *"are severe against the disbelievers,"* they are harsh, with no form of leniency, towards them, and would not take them as friends or supporters. However, they *"are merciful among themselves"* to the believers with compassion, tolerance and kindness to one another.

This is the condition of the believers. Anything contrary to this is a defect in faith. The one who does not show mercy to his believing brothers is considered deficient in his faith; whoever does not show mercy to other beings will not receive mercy, refuge is with Allah.

Similarly, one must strive to remove every element of enmity and rancor among Muslims. A person would hate his brother because of a transient affair of this world such as wealth, countenance among other reasons. This is a mistake. You should hasten to do away with the hatred for your brothers to the best of your ability. You should strive to shun everything that may lead to hatred and enmity because you are brothers.

We ask Allah – the Mighty and Sublime – to make you and us firm

on that which is good and upright.

Hadeeth1567

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَبَاغَضُوا، وَلا تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَلاَ تَقَاطَعُوا، وَكُونُوا عِبَادَ الله إِخْوَانًا، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثٍ» مُتَّفَقٌ عَلَيْهِ .

Anas bin Malik ﷺ said: The Prophet ﷺ said, "Do not harbour grudge against one another, nor jealousy, nor enmity; and do not show your backs to one another; and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to avoid speaking with his brother beyond three days." [Al-Bukhari and Muslim]

Commentary

After the author - may Allah shower blessings on him- had mentioned the verses indicating the prohibition of enmity and rancor, he - may Allah shower blessings on him- proceeded to cite some relevant hadeeths. One of such is the hadeeth of Anas bin Maalik (may Allah be pleased with him); he reported that the Prophet ﷺ said: "Do not habour grudge against one another, do not be jealous of one another, and do not show your backs to one another, and do not cut off relationship with one another."

The Prophet ﷺ prohibited these four things. The first one is harbouring grudge against one another; the Prophet ﷺ forbade it. Thus, if you discover hatred of a person in your heart, you should make every effort to eliminate it from your heart. Then, you should consider his meritorious acts so that they may wipe out his misdeeds from your heart. The Prophet ﷺ also guided to this when he said: "No male believer should hate a female believer,' that is, his wife, 'if he dislikes an aspect in her let him be pleased with another.'(1)

1 Muslim reported it in the Book of Fosterage, the Chapter of Goodness to Women,

This is an aspect of counterbalancing good deeds and evil deeds. But some people would only consider and judge with the evil deeds, refuge is with Allah, while they forget the good deeds. However, some others would only consider the good deeds and disremember the evil deeds. Justice demands that both good deeds and evil deeds are considered with a sense of leniency, pardon and empathy. Indeed, Allah loves those who pardon people.

So, whenever you notice hatred for a person in your heart, you should attempt to eliminate it and remind yourself of his good deeds. Although there could have been a frosty relationship between you, he might be a noble, kind and benevolent man to the people who loves goodness and always strives for it. So, you should call this goodness of his to mind until the evil conducts he displayed towards you vanishes totally in the light of the good deeds.

He ﷺ also said: 'Do not outbid one another.'

Al-Munajashah refers to the practice of raising the price (of a commodity) without the intent to buy. For example, you saw an item that is being advertised in the market for bidding. Its price is a hundred Riyal, so you overbid it by offering one hundred and ten Riyal. However, you do not plan to buy it but only wish to increase the price on other bidders. This is forbidden and it constitutes an act of oppression.

But if you were to see a cheap item being sold for one hundred Riyal, for instance, and you raise the price to one hundred and ten Riyal although you have no intention of buying it; you find it cheap so you increase its price to a reasonable amount before you leave it. There is nothng wrong in this.

But if your intention is to oppress a possible buyer, cause trouble for him and increase the price against him, this is Najsh. So also is when you increase the price of the goods so as to benefit the seller although it was not planned with him since you do not have no affiliation between you, but simply wishes to benefit him. So, he adds to the price without an intention of buying the goods

no: (2672).

and wishes to benefit the seller. (For instance, if) the cost of the goods is one hundred, he then says: 'One hundred and ten', to the advantage of the seller since he does not know him and there is no affiliation between them, he only does that to benefit the seller, this kind of act is also forbidden. It is not permissible; it constitutes Munaajashah that the Prophet ﷺ has forbidden.

Likewise, this is also forbidden if he intends to benefit the seller and harm the buyer. It is classified as an impermissible bidding which the Messenger ﷺ has prohibited.

The Third Prohibited Thing: 'And do not show your backs to one another.' This has been explained earlier.

The Fourth: 'And do not sever relationship from one another.' That is, a brother should not cut himself off from his brother. Rather, he should maintain relationship with him as custom and as the grounds of the relationship will permit. This is because you maintain relationship with a relative because of ties of kinship, a neighbour because of his proximity, and a companion because of his friendship. So, you should not abandon your brother; rather, maintain ties with him because Allah – the Mighty and Sublime – loves those who join ties with others and those who join ties with their kith and kin. It is not permissible for anyone to boycott his brother for more than three days.

Boycott is a form of abandonment. A person would meet another person and would not greet him; this act is forbidden. It is forbidden but the Prophet ﷺ permitted you to do that for three days. This is because a person may have something in his heart which he finds hard to overlook, so it is permissible for him to abandon the affected person for three days. Thereafter, it is not permissible for him to meet the other fellow without greeting him.

However, one may boycott a person for more than three days for act of religious disobedience. The Prophet ﷺ boycotted the three people that remained behind during the Battle of Tabuuk. Otherwise, the principle is that boycotting is unlawful. As for the opinion of some scholars that anyone who openly displays his sins should be boycotted, this is debatable. We opine that it is permissible to boycott

for three days and anything above three days is forbidden except for a religious benefit.

Allah alone grants success.

Hadeeth1568

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لاَ يُشْرِكُ بِالله شَيْئًا، إِلاَّ رَجُلاً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيُقَالُ: أَنْظِرُوا هذَيْنِ حَتَّى يَصْطَلِحَا! أَنْظِرُوا هذَينِ حَتَّى يَصْطَلِحَا!» رَوَاهُ مسلمٌ .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "The gates of Jannah are opened on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness if he does not associate anything with Allah in worship. But the person in whose heart there is rancour against his (Muslim) brother, they will not be pardoned and with regard to them it will be said twice: 'Hold both of them until they are reconciled with each other.'" [Muslim]

Commentary

The author - may Allah shower blessings on him- mentioned this hadeeth on the authority of Abu Hurairah (may Allah be pleased with him) under the Chapter on prohibition of enmity and rancour. He reported that the Prophet ﷺ said: **"The gates of Paradise are opened on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness if he does not associate anything with Allah in worship. But the person in whose heart is rancor against his (Muslim) brother will not be pardoned and with regard to them, it would be said twice: 'Hold both of them until they are reconciled with each other.'"**

In another version: **"Deeds are conveyed to Allah, the Mighty and Sublime, on Thursdays and Mondays. Every Muslim is granted**

forgiveness except two persons that have a grudge themselves, so it would be said: 'Hold both of them until they are reconciled with each other.'"

This shows that it is obligatory for a person to hasten to eliminate grudge, enmity and hatred between him and his brother. If he feels reluctant and averse to the idea, he should remain patient and hope for reward because the end of that will be praiseworthy. And when a person considers the goodness and reward in a deed, it becomes easier for him. Similarly, when he considers the punishment for abandoning it, it becomes easier for him.

If a person is unable to meet the other person for settlement, it becomes obligatory for us to reconcile between them and eliminate the mutual enmity and hatred. A trustworthy intermediary, acceptable to both parties, should meet them and say: 'I noticed that there is such-and-such between so-and-so and you. It would be nice if I can reconcile both of you and remove the mutual enmity and hatred.'

Allah alone grants success.

Chapter 270: prohibition of envy

Hadeeth1569

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَالْحَسَدَ؛ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، أَوْ قَالَ: الْعُشْبَ» رَوَاهُ أَبُو دَاود .

Abu Hurairah ﷺ said: The Prophet ﷺ said, "Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass." [Abu Dawud]

Commentary

The great scholar of hadeeth, An-Nawawi - may Allah shower

blessings on him- said: Chapter on Prohibition of Envy.

Al-Hasad, envy, is for a person to dislike what Allah – the Mighty and Sublime – has blessed someone else with of knowledge, wealth, family, status or other qualities. Envy is one of the major sins and a characteristic of the Jews, refuge is with Allah, as stated by Allah – the Mighty and Sublime – concerning them:

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم ﴿١٠٩﴾ ﴾

"Many of the people of the scripture wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves..." (2:109).

Allah – the Mighty and Sublime – has also said:

﴿ أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾ ﴾

"O do they envy men for what Allah has given them of this Bounty?" That is, for what He – the Mighty and Sublime – gave them from His Bounty. ***"Then We had already given the family of Ibrahim the Book and Al- Hikmah, and conferred upon them a great kingdom."*** (4:54)

The Prophet ﷺ cautioned against envy and he explained that it devours good deeds as fire devours wood. Moreover, envy entails remonstrating and objecting to the *Qadaa* (Decree) and *Qadar* (Pre-ordainment) of Allah. This is because the envier is not pleased with the Divine Decree of Allah – the Mighty and Sublime. That is, he is not pleased that Allah – the Mighty and Sublime – has given a particular man wealth, family or knowledge. So, the act involves opposing and moaning over the *Qadaa* and *Qadar* of Allah – the Mighty and Sublime.

In addition, envy is a rock in the heart, refuge is with Allah. Whenever Allah – the Mighty and Sublime – blesses His slave with

a bounty, this (envious) heart becomes enraged, refuge is with Allah, and anguished in the face of the bounty which Allah – the Mighty and Sublime – has bestowed on His servants. And envy often leads an envier to transgression and oppression against others who Allah – the Mighty and Sublime – has blessed out of His Bounty. He may defame him in front of the people by lying or perverting the truth because he envies the other for the bounty. Thus, his Muslim brother becomes a victim of his oppression as a result of envy.

But envy does not prevent the Bounty of Allah – the Mighty and Sublime – for His servant. Notwithstanding, you cannot prevent the favour of Allah – the Mighty and Sublime – from His servant with your envy and oppression. The Prophet ﷺ said: **"You must know that if the entire nation were to come together to harm you with anything, they will not be able to harm you except with that which Allah has decreed for you".**[1] Thus they cannot harm you. Therefore, it is obligatory for a person who notices envy in his soul to fear Allah – the Mighty and Sublime – and censure his soul. He should say to it: "Why are envying people for what Allah has given them of His Bounty? Why do you hate the bounty of Allah on His servant?" He should ask: "What if it were you that possess this bounty, would you like that anyone should envy you for it?" He should reprimand his soul in this manner.

Similarly, he should say to it: "The fact that you envy and dislike what Allah has given of His Favour to His servant will never harm the object of your envy. Rather it is harmful to the envier," and similar statements. He should reproach his soul until it frees itself of envy. At that point, his mind will be at peace and state of calmness, free of distress or commotion.

O Allah! Guide us to the best of character and actions; no one can guide to that except You. And distance us from evil conduct and actions; no one can distance from that except You.

Allah alone grants success.

1 Ahmad reported it (1/293), and Trimidhi in the Book of Description of Paradise; Simplicity and Taking Little From this World, no: (2440).

Chapter 271: prohibition of spying on muslims and to be inquisitive about others

Hadeeth1570

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا وَلاَ تَنَافَسُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ الله إِخْوَانًا كَمَا أَمَرَكُمْ. الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ، وَلاَ يَخْذُلُهُ وَلاَ يَحْقِرُهُ، التَّقْوَى هٰهُنَا، التَّقْوَى هٰهُنَا» وَيُشِيرُ إِلَى صَدْرِهِ «بِحَسْبِ امرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَعِرْضُهُ، وَمَالُهُ، إِنَّ الله لاَ يَنْظُرُ إِلَى أَجْسَادِكُمْ، وَلاَ إِلَى صُوَرِكُمْ، وَلكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ».

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales. Do not look for other's faults. Do not spy one another, and do not practise Najsh (means to offer a high price for something in order to allure another customer who is interested in the thing). Do not be jealous of one another and do not nurse enmity against one another. Do not sever ties with one another. Become the slaves of Allah, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!" While saying so he pointed towards his chest. "It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honour. Verily, Allah does not look to your bodies nor to your

faces but He looks to your hearts and your deeds."

Commentary

The author, may Allah shower blessings on him, said in his book: Chapter on prohibition of spying on Muslims and to be inquisitive about others.

This refers to a person who trails his brother in order to acquire knowledge of his privacy. He may go about this by snooping on him in person so as to unearth his fault or secret, or by employing a device such as voice recorder or phone. Everything that will lead a person to the privacy of his brother and defaming him is spying, and it is unlawful. This is because Allah, the Exalted, said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُواْ ﴿١٢﴾﴾

"O you who believe! Avoid much suspicious, indeed some suspicious are sins. And spy not..." *[49:12].*

Allah – the Mighty and Sublime – forbade spying because it involves hurting your Muslim brother.

The author - may Allah shower blessings on him- followed up what he cited from this verse with the saying from Allah, the Exalted:

﴿وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُواْ فَقَدِ ٱحْتَمَلُواْ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾﴾

"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin." *[33:58]*

This is because spying is harmful. The victim of spying is harmed and it can lead to hatred and enmity. It may also lead to a person encumbering himself with that which is not required of him. So, you would see a spy moving here and there, refuge is with Allah, and observing this and that. He exhausts himself in hurting the servants

of Allah – the Mighty and Sublime, we ask Allah for well-being.

Another aspect of spying is snooping on a house. The spy lurks around the house to eavesdrop on the conversations. Thereafter, he would build a case on his false premise and imagine that which is absolutely baseless.

Then, the author - may Allah shower blessings on him- mentioned the hadeeth of Abu Hurairah (may Allah be pleased with him). A considerable portion of the report has been discussed earlier. However, one of the important things he ﷺ mentioned is: "**Beware of suspicion, for suspicious is the worst of false of tales.**" This is in tandem with the statement of Allah, the Exalted:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِّنَ ٱلظَّنِّ ﴿١٢﴾﴾

"*O you who believe! Avoid much suspicion*". *[49:12]*

However, in the verse, Allah, the Exalted, said: "***Avoid much suspicion***"; He did not say all suspicions. This is because there is no harm in a suspicion based on cogent facts. It is from human nature to harbour suspicion, good or evil, once there are strong and relevant evidences. There is no harm in that. However, mere act of suspici on is what the Prophet ﷺ prohibited.

He ﷺ said: '**It is the worst of false tales.**' This is because once a person entertains suspicion, his soul would start talking to him. It would say to him: 'So-and-so did such-and-such,' 'He does such-and-such,' 'He wishes this-and-that,' and other similar statements. The Prophet ﷺ said concerning this: '**It is the worst of false tales.**'

The hadeeth contains a statement which is yet to be explained, which is the statement of the Prophet ﷺ: "**Be servants of Allah and brothers as you are commanded.**" That is, it is obligatory for one to be a brother to his brother as it is in line with the concept of religious brotherhood, and he should not be his enemy. At the slightest breach in interpersonal dealings, some people would turn their brothers to enemies. This is not permissible. Rather, a Muslim must maintain brotherhood, which is founded on love and affection, with his brother. He should not expose him to evil but defend his honour and uphold

other demands of brotherhood. A Muslim is a brother to another Muslim; he will not harm him or oppress him, he will not deride him or lie to him. This has also been explained earlier.

And he ﷺ said: "**Piety is here**," pointing to his chest; that is, in the heart. And when the heart is conscious of Allah, the entire body would be conscious of Him because the Prophet ﷺ said: "**When it is sound, all the body becomes sound.**"[1] That is the heart. When you admonish some people regarding certain acts; for instance, you say to them: 'Let your beards grow. It is unlawful for you to shave it,' they would reply: 'Piety is here.' Where is the piety? If the heart is conscious of Allah, the body parts would do same.

When you admonish some people to avoid extending their garments below their ankles, they would reply by saying: 'Piety is here.' Where is the piety? Were you to have the fear of Allah in your heart, you would fear Allah in your speech and deeds. This is because when the heart is sound, the whole body will be sound. Nonetheless, some people would employ falsehood as disbelievers do, refuge is with Allah, to counter the truth. All the same, their ploy is not concealed from anyone who possesses insight; such person knows that their argument has no basis and utterly unfounded.

And the wordings of this hadeeth, as mentioned by the author - may Allah shower blessings on him, is good path and methodology to traverse by anyone. He should establish his life on this as it encompasses so many issues of character that will bring about numerous goodness for anyone who adopts them.

Allah alone grants success.

Hadeeth1571

وَعَنْ مُعَاوِيَةَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّكَ إِنِ اتَّبَعْتَ عَوْرَاتِ الْمُسْلِمِينَ أَفْسَدْتَهُمْ، أَوْ كِدْتَ أَنْ تُفْسِدَهُمْ» حَدِيثٌ

1 Al-Bukhaari reported it in the Book of Faith, the Chapter of He Who Safeguards His Deen, no: (50), and Muslim in the Book of Musaqaat, the Chapter of Taking Halal and Leaving What is Doubtful, no: (2996).

صَحِيحٌ. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Muawiyah ﷺ said: I heard the Messenger of Allah ﷺ saying, "If you find faults with Muslims, you will corrupt them." [Abu Dawud]

Hadeeth1572

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ أَنَّهُ أُتِيَ بِرَجُلٍ فَقِيلَ لَهُ: هذَا فُلانٌ تَقْطُرُ لِحْيَتُهُ خمرًا، فَقَالَ: إِنَّا قَدْ نُهِينَا عَنِ التَّجَسُّسِ، وَلكِنْ إِنْ يَظْهَرْ لَنَا شَيْءٌ، نَأْخُذْ بِهِ. حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ أَبُو دَاود بِإِسْنَادٍ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِمٍ.

Ibn Mas'ud reported that a man was brought before because his beard was giving out smell of wine. Ibn Mas'ud said: "We have been prohibited from spying (on Muslims) and finding faults (with them). But we can take to task only and only if the sin is overt. [Abu Dawud]

Commentary

These hadeeths are among the hadeeths highlighting the prohibition of spying on one's Muslim brothers. He should not seek their secrets; rather, he should relate with them according to what is apparent from their lives. As for that which is not apparent, it is not permissible for a Muslim to spy or probe into other people's lives as contained in the hadeeth of Muawiyah (may Allah be pleased with him) that a person who finds faults with Muslims will corrupt them or bring them close to destruction. This is because most matters are between a slave and his Lord, with the knowledge of no one else. If none has found out some of those secrets, the veil of Allah – the Mighty and Sublime – will remain on them and the person may be able to repent to his Lord – the Mighty and Sublime, and improve his condition. Thus, no one

would have discovered his secrets.

However, when a person, refuge is with Allah, seeks the faults of others by snooping, he will begin to spy whenever a secret is mentioned to him. He may go about it in clear terms or employ cunning means by saying, for instance, 'They said so-and-so said such-and-such,' or 'He did this-and-that.' Thus, he will begin to spread the person's defects in the presence of the people, refuge is with Allah.

It is reported in a hadeeth that the Prophet ﷺ said: **"O assembly of those who believe with their tongue with no faith in their hearts! You should not harm the Muslims and do not seek for their secrets. Whoever looks for the secrets of his brother, Allah will look for his secrets. And whoever Allah looks for his secrets will be exposed by Him even if he is in his house".**[1]

Allah will look for the faults of the one who looks for other people's fault in order to expose them, we ask Allah for well-being. Walls and curtains will not be of any benefit for such person.

Similarly, in the hadeeth of Ibn Mas'uud (may Allah be pleased with him), a man was brought to him because wine was dripping from his beard. The man had drunk it in hiding but some people spied on him until they caught him in the act. He (Ibn Mas'uud) explained that anyone who exposed his secret to us, we will hold him accountable and whoever is covered by the Veil of Allah – the Mighty and Sublime – we will not hold him accountable. This also shows that it is not allowed to spy.

Chapter 272: prohibition of suspicion

Hadeeth 1573

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ،

1 Aboo Dawood reported it in the Book of Manners, the Chapter of Backbiting, no: (4236).

فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales." [Al-Bukhari and Muslim]

Commentary

The hadeeth of Abu Hurairah (may Allah be pleased with him) has earlier been discussed. The Prophet ﷺ said: **"Beware of suspicion, for suspicion is the worst of false tales."**

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِّنَ ٱلظَّنِّ ﴿١٢﴾﴾

Likewise, we have previously explained the verse: **"O you who believe! Avoid much suspicions; indeed, some suspicions are sins"** *(49: 12).*

Allah alone grants success.

Chapter 273: prohibition of despising muslims

The author - may Allah shower blessings on him- said: Chapter on prohibition of despising Muslims.

Despising a Muslim is to belittle, ridicule, mock or humiliate him. This is prohibited because it involves an act of oppression towards your Muslim brother whom you must honour and respect. He is your brother; the Prophet ﷺ said: **'The believer is a brother to another believer.'**[1]

Then the author - may Allah shower blessings on him- evidenced this with the statement of Allah, the Exalted:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُواْ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن

1 Muslim reported it in the Book of Nikkah, the Chapter of Prohibition of Making Khitbah upon the Khitbah of One's Brother, no: (2536).

﴿يَكُنْ خَيْرًا مِّنْهُنَّ ﴿١١﴾﴾

"O you who believe! Let not a group scoff at another group; it may be that the later are better than the former. Nor let (some) women scoff at other women, it may be that the later are better than the former" (49:11).

So Allah – the Mighty and Sublime – directed His address to the believers: *"O you who believe!"* which indicates that the subsequent statement is one of the requirements of Faith. The absence or negation of this requirement shows deficiency in Faith. This is similar to a call to capture the attention of the audience because a call means a notice to the addressee about that which affects him. He – the Mighty and Sublime – says:

"Let not a group scoff at another group," these are for men.

"Nor let (some) women scoff at alter women," these are for women - the females.

You may scoff at the physical appearance of a man such as height, body mass and other bodily features. This may also be by speech such as imitating and mocking others, as some fools do. Those fools mimic some reciters and scholars; refuge is with Allah. It could also occur in interpersonal relationship such as making fun of the way a person relates with others or walks.

So, this verse applies in your every act of mocking your brother:

"Let not a group scoff at another group." "Nor let (some) women scoff at other women."

Allah – the Mighty and Sublime – explained that the ones being ridiculed may be better than those deriding them in the sight of Allah – the Mighty and Sublime – and in the sight of the slaves of Allah. This is why He – the Mighty and Sublime – later said:

"It may be that the latter are better than the former" this is about the men; and *"It may be that the latter are better than the former"* is about the women.

"Nor defame one another." That is, do not denigrate yourselves. And the saying: *"yourselves"*, it is well-known that a person will never defame himself. However, since the believers are brothers, your brother is just like yourself. Therefore, His – the Mighty and Sublime – saying: *"No not defame yourselves"* means you should not defame your brothers. However, He – the Mighty and Sublime – expressed it with 'self' in order that it may become clear to you that your brother is of the same status as yourself. So, since you will dislike anyone to defame you, you must dislike that your brother should be defamed.

"Nor insult one another by nicknames". That is, do not insult one another with ridiculous nicknames. For instance, a person may be ascribed to a tribe with a disgusting or funny nickname.

"How bad is it to insult one's brother after having faith". That is, if you do that you are among the sinners. *"How bad is it to insult one's brother after having faith."* So, when a person defames or ridicules his brother, that would make him a sinner. Hence, this shows that mocking, defaming and insulting the believers with nicknames are all among the major sins.

"And whosoever does not repent, then such are indeed wrong doers". That is, whoever persists on this and fails to turn to Allah – the Mighty and Sublime- in repentance is a wrong doer.

Thereafter the author - may Allah shower blessings on him- mentioned another verse, which is:

"Woe to every slanderer and backbiter". (94:1).

This word 'woe' denotes threat and has been stated in the Qur'an in a number of places, all of which alludes to peril for the offender.

"Woe to every slanderer and backbiter". That is, he finds faults in others. Backbiting may be by the limbs, referred to as *Al-Hamzu*, or by the tongue, referred to as *Al-Lamzu*. Thus, both comes with severe warning, refuge is with Allah.

Allah alone grants success.

Hadeeth1574

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْه أَنَّ رَسُولَ الله ﷺ قَالَ: «بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ» رَوَاهُ مسلم، وَقَدْ سَبَقَ قَرِيبًا بطوله .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "It is enough evil for a Muslim to look down upon his (Muslim) brother." [Muslim]

Hadeeth1575

وَعَن ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ» فَقَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا، وَنَعْلُهُ حَسَنَةً، فَقَالَ: «إِنَّ الله جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطَرُ الْحَقِّ، وَغَمْطُ النَّاسِ» رَوَاهُ مُسْلِمٌ .

Ibn Mas'ud ﷺ said: The Prophet ﷺ said, "The haughty, even with pride equal to a mustard seed in his heart, will not enter Jannah ." A man enquired: "What about that a person likes fine dress and fine shoes?" He said: "Allah is Beautiful and likes beauty. Pride amounts to disclaiming truth out of self-esteem, and despising people." [Muslim]

Hadeeth1576

وَعَنْ جُنْدُبِ بْنِ عَبدِ الله رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «قَالَ رَجُلٌ: وَالله لاَ يَغْفِرُ الله لِفُلانٍ، فَقَالَ الله عَزَّ وجَلَّ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لا أَغفِرَ لفلانٍ! إِنِّي قَدْ غَفَرْتُ لَهُ، وَأَحْبَطْتُ عَمَلَكَ» رَوَاهُ مُسْلِمٌ .

Jundub bin 'Abdullah ﷺ reported: The Messenger of Allah ﷺ said, "Once someone said: 'By Allah! Allah will not forgive such and such (a person).' Thereupon Allah, the Exalted and the Glorious, said: 'Who is he who takes an oath in My Name that I will not grant pardon to so-and-so? I have granted pardon to so-and-so and rendered your good deeds fruitless.'" [Muslim]

Commentary

These hadeeths discuss the prohibition of despising a Muslim.

The First is the hadeeth of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: **"It is enough evil for an individual to look down upon his Muslim brother."** The word *Hasab* here means '[it is] sufficient.' That is, it is sufficient as evil for a believer to loathe his Muslim brother. This makes the issue of despising a Muslim a serious matter; it shows that it is a great evil. If a person does not commit another evil except this, it is enough. Hence, you should not belittle your Muslim brother, not in his physical appearance, clothing, speech, character, or other attributes. Your Muslim brother has great rights over you, thus it is obligatory for you to honour and respect him, and it is forbidden for you to look down upon him or disrespect him.

Similarly, the hadeeth of Ibn Mas'uud (may Allah be pleased with him) and the hadeeth of Jundub bin Abdullah (may Allah be pleased with him) show the prohibition of looking down upon a Muslim. It is so grievous that the Prophet ﷺ stated in the hadeeth of Ibn Mas'uud (may Allah be pleased with him) that anyone with pride equal to the weight of a mustard seed in his heart would not enter Paradise. This prompted them to ask: "O Messenger of Allah! What about that a person likes fine dress and fine shoes?" The companions (may Allah be pleased with them all) were thinking that a person wearing nice cloth and nice shoes would amount to pride. So, the Prophet ﷺ explained to them that the issue was not like that. He said ﷺ: **"Verily, Allah is Beautiful and He loves beauty."** Allah is Beautiful in His Essence, Attributes and Actions, and He loves beauty. That is, He loves

making things beautiful. When a person beautifies himself, that will be loved by Allah – the Mighty and Sublime – when this act is from his effort. That is, he is not a poor person that moves around to beg for beautiful clothes and shoes. But Allah – the Mighty and Sublime – has bestowed His Favour on him and he beautifies himself with what he has. Verily Allah – the Mighty and Sublime – loves to see the trace of His Bounty on His slave.[1]

Likewise, in the hadeeth of Jundub bin Abdullah (may Allah be pleased with him), the Prophet ﷺ stated that a man once said: "Allah will not forgive so-and-so". This man was a devout person who took great pride in his actions and despised his brother whom he considered lax. So, he swore by Allah that Allah would not forgive him. Thereupon, Allah – the Mighty and Sublime – said: **"Who is he who takes an oath in My Name that I will not grant pardon to so-and-so."** That is, who swore that I will not forgive a particular person? The bounty is in the Hand of Allah – the Mighty and Sublime- and He grants it to whomever He wishes. **"I have granted pardon to so-and-so and rendered your good deeds fruitless."** We seek refuge with Allah.

The person uttered a statement that ruined his world and his Hereafter; he was destroyed because he made the statement out of pride and contempt for his brother. He swore that Allah would not forgive him but He – the Mighty and Sublime – granted forgiveness to this man. This may be because his sin was less than *Shirk* or Allah, the Exalted, bestowed His Favour upon him to repent. As for the other, his action was nullified because he was self-conceited as a result of his deeds, refuge is with Allah, and thus took an oath that his Lord would not grant pardon to a particular person.

Allah, the Exalted, is Perfect in His Authority, hence no one should take an oath on His behalf – the Mighty and Sublime. However, this may hold if someone has a good thought about his Lord in a matter that does not constitute oppression to others. The Prophet ﷺ said: **"How many are those with dusty faces who are pushed away from**

1 Trimidhi reported it in the Book of Manners, the Chapter of What Has Come Under Allâh Loving To See the Signs of His Bounties on His Slave, no: (2819).

people's doors, but if they were to swear in the Name of Allah, Allah would fulfill it."[1]

Chapter 274: prohibition of rejoicing over another's trouble

Hadeeth1577

وَعَنْ واثلةَ بْنِ الأَسْقَعِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لاَ تُظْهِرِ الشَّمَاتَةَ لأَخِيكَ، فَيَرْحَمَهُ اللهُ وَيَبْتَلِيَكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Wathilah bin Al-Asqa' ﷺ said: The Messenger of Allah ﷺ said, "Do not express pleasure at the misfortune of a (Muslim) brother lest Allah should bestow mercy upon him and make you suffer from a misfortune." [At-Tirmidhi]

Commentary

As-Shamaatah refers to exposing a sin, an action, an incident or similar matters that occurred to a person. Thus, he spreads, describes and broadcasts this issue. This is unlawful because it contravenes the saying of Allah, the Exalted:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ ﴿١٠﴾﴾

"The believers are nothing else than brother" (49:10).

A brother will not like that such matter should be disseminated about his brother.

Similarly, it goes against the saying of Allah, the Exalted:

1 Muslim reported it in the Book of Goodness to Parents and Joining the Ties, and Manners, the Chapter of the Excellence of the Weak and the Despised, no: (4754).

﴿ وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾ ﴾

"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. (33:58).

Then the author - may Allah shower blessings on him- mentioned the hadeeth: '**Do not express pleasure at the misfortune of a (Muslim) brother lest Allah should bestow mercy upon him and make you suffer from a misfortune.**' That is, when a person castigates his brother for something, Allah – the Mighty and Sublime – may have mercy on the latter, heal him and relieve him of the matter, and then afflict the former. This occurs a lot. Hence, it has been reported in another hadeeth whose authenticity is questionable though it agrees (in meaning) with this hadeeth: **"Whoever blames his brother for a sin will not die until he does it."**[1] You should avoid condemning Muslims and rejoicing at their misfortune; they may be relieved of the matter while same may befall you.

Allah alone grants success.

Chapter 275: prohibition of deriding one's lineage

Hadeeth1578

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ» رَوَاهُ مسلم .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "Two

1 Trimidhi reported it in the Book of Description of Resurrection, Simplicity and Taking Little of This World, no: (2429).

matters are signs of disbelief on the part of those who indulge in them: Defaming and speaking evil of a person's lineage, and wailing over the dead." [Muslim]

Commentary

This refers to any act of condemning, disparaging or making fun of another person's lineage. For instance, a person may say: 'You are from so-and-so tribe that neither repel the enemy nor take care of the poor' or some other defects. He may say: 'You claim you are from so-and-so family while you are not from them; there is no goodness in you. If you belong to this tribe, you will be better than this' or similar statements.

Thereafter he - may Allah shower blessings on him- mentioned this hadeeth of Abu Hurairah (may Allah be pleased with him). He reported that the Prophet ﷺ said: "Two matters are signs of disbelief on the part of those who indulge in them: Defaming and speaking evil of a person's lineage, and wailing over the dead." That is, two practices of people, speaking evil of a person's lineage and wailing over the dead, are aspects of disbelief.

Wailing over the dead refers to women and men bemoaning and crying over the dead; women are more culpable of this. They will come crying in well-known tones. This is also forbidden. The Prophet ﷺ has cursed the one who wails and the one who listens to it.

Another form of this is what some people do today when they assemble in the house of the dead and food will be prepared or brought to them which they will gather over. This is forbidden because the Prophet ﷺ cursed the wailer and anyone who listens to wailings. This is based on the hadeeth of Jarir bin Abdullah Al-Bajalee (may Allah be pleased with him). He (may Allah be pleased with him) said: 'We used to consider gathering in the house of the dead and being given food as part of wailing.'(1) Jarir bin Abdullah was a famous and noble

1 Ibn Maajah reported it in the Book of What Has Come Under Janaazah, the Chapter of What Has Come Under Prohibition of Gathering in the House of a Deceased Person, no: (1601).

companion (of the Messenger of Allah). The companions considered this act as part of wailing. Thus, it is prohibited for the family of the deceased to throw their doors open for sympathizers; this is evil and an innovation. The Companions did not do that.

Then wailing over the dead is part of objecting to the Divine Decree and Predestination of Allah – the Mighty and Sublime. It is obligatory for a person to be pleased (with what might have happened) and accept the Decree. He should keep his door closed, and whoever wishes to condole with him should meet him in the market or in the mosque for the men. As for the women, there is no need to open the door for them neither can they gather. The important point is that the Prophet ﷺ said: Wailing is part of disbelief. "Two matters are signs of disbelief on the part of those who indulge in them: Defaming and speaking evil of a person's lineage, and wailing over the dead."

You should not be deceived by people (Allah – the Mighty and Sublime – says):

﴿ وَإِن تُطِعْ أَكْثَرَ مَن فِي ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ﴿١١٦﴾ ﴾

"And if you obey most of those on the earth, they will mislead you far away from Allah's path" (6:116).

Allah – the Mighty and Sublime – also said:

﴿ وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾ ﴾

"And most of mankind will not believe even if you desire it eagerly" (12:103).

The yardstick should not be way of the people, which is the custom. Rather, the standard is the Book of Allah – the Mighty and Sublime – and the Sunnah of His Messenger ﷺ and the Sunnah of his rightly guided Caliphs and the actions of the Companions. There was none among them that ever opened the doors for those coming to gather for condolence visit. And as for gathering for eating, they used to consider it as part of wailing and would distance themselves from it because wailing, as you have heard, is an act of disbelief. That is, it is

part of the traits of disbelief. In addition, the Prophet ﷺ cursed the wailer and the one listening to wailing.

Allah alone grants success.

Chapter 276: prohibition of decieving others

Hadeeth1579

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا» رَوَاهُ مُسْلِم .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "He who takes up arms against us is none of us; and he who cheats us is none of us." [Muslim]

Hadeeth1580

وَعَنْهُ أَنَّ رَسُولَ الله، ﷺ قَالَ: «لاَ تَنَاجَشُوا» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "Do not practise Najsh (to cheat)." [Muslim]

Hadeeth1581

وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّجَشِ. مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ﷺ said: The Messenger of Allah ﷺ prohibited the practice of Najsh . [Al-Bukhari and Muslim]

Hadeeth1582

وَعَنْهُ قَالَ: ذَكَرَ رَجُلٌ لِرَسُولِ الله ﷺ أَنَّهُ يُخْدَعُ فِي الْبُيُوعِ؟ فَقَالَ رَسُولُ الله ﷺ: «مَنْ بَايَعْتَ، فَقُلْ: لاَ خِلاَبَةَ» متَّفقٌ عَلَيه .

Ibn 'Umar ﷺ said: A man mentioned to the Messenger of Allah ﷺ that he was often deceived in dealings. The Messenger of Allah ﷺ said to him, "When you enter into a transaction you should say: "There should be no deception."" [Al-Bukhari and Muslim]

Hadeeth1583

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ خَبَّبَ زَوْجَةَ امْرِىءٍ، أَوْ مَمْلُوكَهُ، فَلَيْسَ مِنَّا» رَوَاهُ أَبُو دَاود .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "He who deceives another's wife or his slave is none of us." [Abu Dawud]

Chapter 277: prohibition of the treachery and breaking one's convenant

Commentary

The great scholar of hadeeth, An-Nawawi - may Allah shower blessings on him- said: Chapter on prohibition of the treachery and breaking one's convenant.

Treachery is the betrayal of trust. This means a person entrusts you with something, then you betray his trust regardless of whether you gave him a promise or not. This is because the one who has entrusted you with something has relied on you and trusted you. So when you betray him, you have deceived him.

Then the author - may Allah shower blessings on him- cited the evidences for the prohibition of treachery and the obligation of

fulfilling promise. This is because the reality of a concept may be understood by knowing its opposite. The author - may Allah shower blessings on him- cited two verses in relation to the obligation of faithfulness. The first verse is the statement of Allah, the Exalted:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِ ١﴾

"O you who believe! Fulfill (your) obligations" (5:1).

That is, you should completely fulfill any agreement you entered into with your companion. This includes all forms of contracts, business or otherwise. So, when you sell something to your brother, it is obligatory for you to comply with the terms and conditions of agreement, be it exant or otherwise. For instance, if you sell a house to your brother with a condition that you will live in it for a period of one year, the buyer must accommodate you and should not challenge you later because the condition was part of the contract.

Perhaps, you sold an item to your brother with an agreement that he would tolerate its defect. That is, you have told him: 'It has a particular defect, so be patient with it.' The buyer would not have a right to reject the item after agreeing to the contract.

And here is an issue some people do which is forbidden, refuge is with Allah. If a person sells a defective item, he would tell the buyer: 'Be patient with all the defects.' This is common among those who deal in car auction. A broker would announce aloud: 'I sold to you what is before you,' although he knows that it has a particular defect which he would not disclose for deceptive reason, refuge is with Allah. This is because mentioning the defect would affect the financial worth of the item. Since he did not mention a defect, the buyer may become hesistant thinking that it has a defect or does not. This makes him pay a price higher than if he were to know that the item has the particular defect. If the purchaser buys the item with this state of mind, the seller will not be absolved of the blame on the Day of Resurrection if the item actually has a defect. He will be questioned about it, and this treacherous condition will not avail him.

Once you know that a commodity has a particular defect, it becomes obligatory for you to state it. In some cases, a person might have bought a car for a day or two without realizing that it has a defect and he was not informed of any defect. Then, he desires to turn it over and says, 'I sold what is before you to you, good or faulty.' There is nothing wrong in this.

The important point is that whoever knows of a defect in a commodity should make it known. On the other hand, the one who does not know of any defect in a commodity may give a nonreturnable clause and a nonrefundable clasue to the buyer. There is nothing wrong in this.

Another instance of fulfillment of contract is what transpires during the marriage contract between a husband and wife. The wife or husband may stipulate some conditions which become binding on the other party to abide by. For example, if she gives a condition that she will not live with his family, it is obligatory for him to fulfill it. This is because some women do not like to live with their husband's family. Perhaps, she heard that they are troublesome, and given to confusion and slander. So, she says: 'I want an agreement that I will not stay with your family.' It is compulsory for the husband to honour that because Allah – the Mighty and Sublime – said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِ ١﴾

"O you who believe! Fulfill your obligations." [5:1]

Likewise, she may stipulate a condition that he should not take her out of her house. For example, she had children from her previous husband and a new man got married to her, then she says: 'I want an agreement that you will not take me out of my house.' It is obligatory for him to fulfill the agreement without causing trouble for her. He should not promise not to relocate her from her house, but coerces her (in another way) until she inclines to (his position) out of frustration. This is impermissible because Allah – the Mighty and Sublime – said:

"O you who believe! Fulfill your obligations."

She wants a specific *Mahr* (marriage gift) from him as a condition, say ten thousand, it is obligatory for him to fulfill it. He should not delay paying it because it is a condition due on him.

However, if any of the parties stipulates a null condition, it should not be implemented or honoured. This is because the Prophet ﷺ has said: **"A woman should not ask for divorce of her sister, so as to take advantage of her vessel."**[1] In another version, he ﷺ said: **"... to take advantage of her bowl."**[2] This condition is forbidden because it entails oppressing others, so it is baseless and must not be fulfilled. It is not binding to apply it because it is invalid from inception.

But if she were to give a condition that he would not marry another woman alongside her, some scholars say it is a valid condition. This is because it does not entail oppression of anyone (in fulfilling such a condition) but a prevention of the husband from a matter of choice. There is no harm in this because the husband has agreed to withdraw his right. It is not oppression against anyone. When she gives the condition that he should not marry anyone with her and he marries another person, she has the right to terminate the marriage. This is irrespective of whether he agrees to the separation or not because he has gone against the condition.

The important point is that Allah – the Mighty and Sublime – has commanded fulfillment of obligations in everything. It is compulsory to comply with terms of contract in everything and there should be no deception, perfidy, hiding of defect, or deceit. This is in Allah's Statement – the Mighty and Sublime:

﴿وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾﴾

"And fulfill (every) covenant. Verily! the covenant, will be

1 Al-Bukhaari reported it in the Book of Transactions, the Chapter of Prohibition of Making a Sale over the Sale of One's Brother, no: (1996), and Muslim: the Book of Nikkah, the Chapter of Prohibition of making Khitbah over the Khitbah of One's Brother, no: (2532).

2 Al-Bukhaari reported it in the Book of Nikkah, the Chapter of Voidable Conditions in Nikkah, no: (4755), and Muslim in the Book of Nikkah, the Chapter of Prohibition of Merging a woman with her maternal or paternal aunt (as co-wives), no: (2019).

questioned about." (17: 34).

Allah – the Mighty and Sublime – commanded that covenant should be fulfilled. You may make a covenant with someone by saying: 'I enter into covenant with you in the Name of Allah that I will not do such-and-such,' or 'I will not reveal what you have told me,' and other similar statements. Thus, it becomes obligatory for you to respect the pledge because covenants will be asked about on the Day of Resurrection. He – the Mighty and Sublime – said:

"Verily! the covenant, will be questioned about."

Allah alone grants success.

Hadeeth1584

وَعَنْ عَبْدِ الله بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ، كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ» متَّفقٌ عَلَيه .

'Abdullah bin 'Amr bin Al-'As ﷺ said: The Messenger of Allah ﷺ said, "Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up. These are: when he is entrusted with something, he proves dishonest; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he behaves in very imprudent, evil, insulting manner." [Al-Bukhari and Muslim]

Hadeeth1585

وَعَنِ ابْنِ مَسْعُودٍ، وَابْنِ عُمَرَ، وَأَنَسٍ رَضِيَ الله عَنْهُمْ قَالُوا: قَالَ النَّبِيُّ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ، يُقَالُ: هذِهِ غَدْرَةُ فُلانٍ»

مُتَّفَقٌ عَلَيْهِ .

Ibn Mas'ud, Ibn 'Umar and Anas ﷺ said: The Prophet ﷺ said, "For every one who breaks his covenant, there will be a (huge) flag on the Day of Resurrection and it will be said: 'This flag proclaims a breach of covenant by so-and-so.'" [Al-Bukhari and Muslim]

Hadeeth1586

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ، أَلا وَلا غَادِرَ أَعْظَمُ غَدْرًا مِنْ أَمِيرِ عَامَّةٍ» رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri ﷺ said: The Prophet ﷺ said, "Every one who breaks a covenant will have a flag by his buttocks on the Day of Resurrection. It will be raised higher according to the nature of his breach. Behold, there will be no greater a sin with respect to breaking the covenant than that of a ruler who breaks his covenant with the Muslim masses." [Muslim]

Hadeeth1587

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ الله تَعَالَى: ثَلاثَةٌ أَنَا خَصْمُهُمْ يَومَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا، فَاسْتَوْفَى مِنْهُ، وَلَمْ يُعْطِهِ أَجْرَهُ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ﷺ reported: The Prophet ﷺ said, "Allah, the Exalted, says: 'I will contend on the Day of Resurrection against three (types of) people: One who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours

his price; and one who hires a workman and having taken full work from him, does not pay him his wages.'" [Al-Bukhari]

Commentary

The author - may Allah shower blessings on him- mentioned some previously discussed hadeeths. The most paramount of them is that every traitor will have a huge flag for him (or her) on the Day of Resurrection. *Al-Lawaa* refers to war banner, like a flag. "**Everyone who breaks a covenant will have a flag by his buttocks on the Day of Resurrection**" refuge is with Allah. That is, under his buttocks. And this flag would be raised high in proportion to his deception; the flag will be raised high if his deceit is high, and it will be low if his deceit is low. And it would be said: 'This is the deception of so-and-so son of so-and-so,' refuge is with Allah.

This hadeeth is evidence that treachery is one of the major sins because it carries a severe warning. It also shows that people will be called on the Day of Judgment with the name of their fathers and not their mothers. And what is reported that a person would be called with the name of his mother is not correct. Rather, a person will be called with the name of his father as he used to be called in the world.

In the second hadeeth, there is a warning concerning an issue which is prevalent among people today, which is to employ workers without giving them their wages. On the Day of Resurrection, Allah will contend with the one who hires a workman but failed to give him his wage. He – the Mighty and Sublime – stated in a Divine Hadeeth: "**I will contend on the Day of Resurrection against three (types of) people: One who makes covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages.**" That is, he made a promise in His Name – the Mighty and Sublime – then breaks it.

Secondly: "**one who sells a free man as a slave and devours his price,**" even if he were to sell his own son or younger brother and consumes its proceeds, Allah – the Mighty and Sublime – will have a

dispute with him on the Day of Judgment.

Thirdly: **"one who hires a workman and having taken full work from him, does not pay him his wages."**

A case in point are workers which people bring into this land from foreign countries. A person may hire such worker for an agreed wage, say six hundred Riyal, per month. Then when he brings him here, he delays (his dues) and hurts him, and fails to give him his right. He may even say to him: 'Do you wish to stay here for four hundred riyals? Otherwise, you will return (to your country),' refuge is with Allah. Allah will have a dispute with such employer on the Day of Judgment. He – the Mighty and Sublime – will take from his good deeds and give them to this worker. This person will be liable to this severe threat.

It is unlawful for these people to bring workers but fail to give them their wages. Some of them would bring workers without providing them with any work; rather, they would leave them in the markets and say: 'Go, half of whatever you get belongs to me.' Another may say: 'Go, you have an obligation to bring three hundred or four hundred riyal every month.' These are all prohibited and illegal. Whatever is consumed from this is unlawful, and everyone that feeds on unlawful earnings deserves the fire. These people devour the wealth of these poor workers.

The supplication of such people will not be accepted; they will call on Allah but He will not respond to them. This is because the Prophet ﷺ mentioned the case of a man on a long journey who was dishevelled and dusty, and later stretched forth his hands towards the sky saying: "O my Lord! O my Lord!" While his food was unlawful, his clothing was unlawful, and he was nourished unlawfully. How could he be answered?" We ask Allah for well-being.

Allah has assigned a swift retribution for these oppressors, refuge is with Allah; this is in their persistence and continuity on this action. This is because the sin will distance them from Allah – the Mighty and Sublime – and increase their evil deeds and reduce their *Eemaan*.

We ask Allah for guidance and success for them and us.

Chapter 278: prohibition of recounting of favours

Hadeeth1588

وَعَنْ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلاثَةٌ لاَ يُكَلِّمُهمُ الله يَوْمَ الْقِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ، وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ: فَقَرَأَهَا رَسُولُ الله ﷺ ثَلاثَ مَرَّاتٍ. قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا مَنْ هُمْ يَا رَسُولَ الله؟ قَالَ: «الْمُسْبِلُ، وَالْمَنَّانُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ» رَوَاهُ مُسْلِمٌ .

Abu Dharr ﷺ said: The Prophet ﷺ observed: "There are three (types of) people to whom Allah will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful chastisement." The Messenger of Allah ﷺ repeated it three times. Abu Dharr ﷺ remarked: "They are ruined. Who are they, O Messenger of Allah?" Upon this, the Messenger of Allah ﷺ said, "One who lets down his lower garments (below his ankels) out of arrogance, one who boasts of his favours done to another; and who sells his goods by taking a false oath." [Muslim]

Commentary

The author, may Allah shower blessings on him, said: Chapter on prohibition of recounting of favours; a gift or otherwise.

That is because when a person gives anyone a gift as charity, he has given it for the sake of Allah. And if he gives it as an act of is kindness, then kindness is desirable. So when this is the case, it is not permissible for a person to recount his favour by saying: 'I gave you such-and-such.' This is regardless of whether he said it in the presence of the beneficiary or in his absence. For example, when he says in the

presence of people: 'I gave so-and-so this,' or, 'I gave so-and-so this,' then he is recounting his favour.

Then the author - may Allah shower blessings on him- evinced this with the statement of Allah, the Exalted:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبۡطِلُواْ صَدَقَٰتِكُم بِٱلۡمَنِّ وَٱلۡأَذَىٰ ﴿٢٦٤﴾ ﴾

"O you who believe! Do not render in vain your Sadaqah by reminders of your generosity or by injury." {2:264}.

This indicates that when a person recounts his act of generosity, the act is rendered in vain with no reward for it. This act is among the major sins. Allah – the Mighty and Sublime – said:

﴿ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتۡبِعُونَ مَآ أَنفَقُواْ مَنّٗا وَلَآ أَذٗى لَّهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٢٦٢﴾ ﴾

"Those who spend their wealth in the cause of Allah, and do not follow up their gift with reminders of their generosity or with injury, their rewards is with their Lord. On them shall be no fear nor shall they grieve." {2:262}

Thereafter, he - may Allah shower blessings on him- mentioned the hadeeth of Abu Dharr (may Allah be pleased with him) that the Prophet ﷺ said: "**There are three (types of) people to whom Allah will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful punishment.** He ﷺ mentioned: "**One who lets down his lower garments (below his ankle) out of arrogance; one who boasts of his favours done to others; and one who sells his goods by taking a false oath.**"

Al-Musbil refers to a person who lets down his lower garments or gown (below his ankles) out of arrogance. This person has earned a severe retribution: Allah – the Mighty and Sublime – will not speak to him on the Day of Judgment nor purify him and he will have a painful punishment.

Al-Manaan refers to a person who reminds others of his generousity;

when he gives anything, he reminds of it.

The third (type of) people is a person who sells his goods by making a false oath in order to raise the price. This is also among the people to whom Allah – the Mighty and Sublime – will neither speak on the Day of Resurrection nor purify them, and they will have a painful punishment.

Allah alone grants success.

Chapter 279: prohibition of arrogance and oppression

Hadeeth 1589

وَعَنْ عِيَاضِ بْنِ حِمَارٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله تَعَالَى أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لاَ يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ، وَلاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ» رَوَاهُ مسلم .

'Iyad bin Himar ﷺ said: The Messenger of Allah ﷺ said, "Verily, Allah has revealed to me that you should adopt humility. So that no one may wrong another and no one may be disdainful and haughty towards another." [Muslim]

Commentary

The great scholar of hadeeth, An-Nawawi - may Allah shower blessings on him-, said: Chapter on prohibition of arrogance and oppression.

Al-Iftikhaar refers to self-aggrandizement for the bounty of Allah – the Mighty and Sublime – which He has granted him. This may be the blessing of a child, wealth, knowledge, status, strength or others. He draws attention to this with overbearing pride and a feeling of superiority over other people. However, there is nothing wrong in talking about the bounties of Allah with a sense of humility in order

to show His Favours. This is based on the saying of Allah – the Mighty and Sublime:

﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾ ﴾

"And proclaim the grace of your Lord" (93:10).

So also is the saying of the Prophet ﷺ: **"I am the leader of the progeny of Adam on the Day of Resurrection, and this is no pride"**. He said: "...**this is no pride**" which means he is not saying it out of pride or arrogance.

Al-Baghy refers to an act of oppression against other people. This entails violating the rights of other people in their wealth, persons, family, honour and other matters.

There are various forms of oppression, and they all involve desecrating the sanctity of a Muslim brother. This is unlawful.

Then the author - may Allah shower blessings on him- evidenced this with the statement of Allah, the Exalted:

﴿ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ ﴿٣٢﴾ ﴾

"So ascribe not purity to yourself. He knows best him who fears Allah and keep his duty to Him" (53:32)

So Allah – the Mighty and Sublime – forbade His slaves from ascribing purity to themselves; that is, to praise themselves arrogantly above other creatures. For instance, a person may say to his companion: "I am more knowledgeable than you are," or "I am more obedient to Allah than you are" or "I am wealthier than you are," and other similar statements. This is purification of one's self, we ask Allah for well-being, and it is part of pride. But this does not contradict this saying of Allah:

"Indeed he succeeds who purifies his own self."

This is because the prohibited purification entails taking pride in one's actions and becoming arrogant and haughty for what Allah – the Mighty and Sublime – has granted him of acts of worship, goodness

and knowledge. This is why He – the Mighty and Sublime – said:

﴿وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾﴾

"And indeed he fails who corrupts his own self" (91: 10).

The people of falsehood seek to use these verses of the Qur'an which are not entirely clear as evidence to delude people. But they, as Allah has described, are the ones with corruption in their mind, refuge is with Allah. As Allah – the Mighty and Sublime – as said:

﴿هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾﴾

"He it is who shapes you in the wombs as He wills. La ilaha illa (none has the right to be worshipped but He), the all-Mighty, the All-Wise. It is He who Who has sent down to you (Muhammad) the Book (this Qur'an). In it are verves that are entirely clear, they are the foundations of the Book [and those are the verses of Al-Ahkaam (commandments), Al-Fara'id (obligatory duties and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings..." (Q3: 6-7).

Otherwise, it is not possible for the Qur'an to contain contradictory statements as stated by Allah – the Mighty and Sublime:

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾﴾

"Had it been from other than Allah, they would surely have found there in many a contradiction" (4:82).

Indeed, there is no contradiction in the Qur'an.

Naafi bin Al-Azraq al-Khaarijee al-Mashhoor - may Allah shower blessings on him- presented some seemingly contradictory verses to Ibn Abbaas (may Allah be pleased with him). Ibn Abbaas responded with several verses which has been documented by As-Suyootee - may Allah shower blessings on him- in *Al-Itqaan fee Uloom Al-Qur'ân.*

Then, he - may Allah shower blessings on him- mentioned evidences from the saying of Allah prohibiting oppression:

﴿ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ﴿٤٢﴾ ﴾

"The way (of blame) is only against those who oppress men and rebel in the earth without justification" (42:42).

As-Sabeel is liability, fault and blame on those people who oppress people in their wealth, honour, persons and family. These are the people who are liable to blame.

"And rebel in the earth without justification." That is, they transgress without justification. Allah – the Mighty and Sublime – describes it as transgression without justification because it is not justifiable in reality. Every transgression and oppression is unjustifiable. So, the restriction here is not to delineate the scope of the matter but for elucidation. Indeed, every form of transgression and oppression is unjustifiable.

It is common to find verses in the Qur'an elucidating on a matter and not setting a restriction. For example, the saying of Allah – the Mighty and Sublime:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ ﴾

"O mankind! Worship your Lord who created you and those who were before you so that you may become pious" (2:21).

Here, it is not as if there is a Lord Who did not create us and another Lord Who created us. Rather, it is used to explain the issue that the Lord is the One who created us and the One who gives us sustenance.

In summary, Allah, the Exalted, has explained that the blame is due for those who oppress people and rebel in the earth without any justification.

Then he - may Allah shower blessings on him- mentioned the hadeeth of Iyad bin Himar (may Allah be pleased with him) that the Prophet ﷺ said: **"Verily, Allah has revealed to me that you should adopt humility. So that no one may wrong another and no one may be disdainful and haughty towards another."** This is the relevant evidence in this hadeeth, and it shows that oppression is a grievous matter. It evokes a concern from Allah – the Mighty and Sublime – to have explained to His slaves that no one should transgress against another. Likewise, a person should be humble for the sake of Allah – the Mighty and Sublime – and be humble to the truth.

Allah alone grants success.

Hadeeth1590

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ، فَهُوَ أَهْلَكَــهُمْ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "When a person says: 'People have been ruined, he is the one to be ruined the most.'" [Muslim]

Commentary

This is a hadeeth reported on the authority of Abu Hurairah (may Allah be pleased with him). The Prophet ﷺ said: "When a person says: **"People have been ruined, he is the one to be ruined the most".**

This statement can be considered from two perspectives. The first perspective is for the person to say: 'The people are ruined,' intending that they have fallen into sin and they are sinners. He says this so as to purify himself and to denigrate others. He is the most ruined

of the people because he has rendered his actions invalid without realizing it. This is demonstrated in the story of the man who passed by a sinner who used to disobey Allah – the Mighty and Sublime. He would admonish the sinner but the latter would persist on the sins he was engaging in. So, the man said: 'By Allah, Allah will not forgive so-and-so.' He said this out of self-aggrandizement, and he took an oath of behalf of Allah. Therefore, Allah said: **"Who is that swears on Me that I will not forgive so and so? Indeed, I have forgiven him and rendered your deeds invalid"**

This is because he said that out of pride and arrogance and to deride the other man. In addition to this, he distanced him from the Mercy of Allah – the Mighty and Sublime, and no one distances another from the Mercy of Allah except an ignorant person. Allah – the Mighty and Sublime – said:

﴿ قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾ ﴾

"He said: 'And who despairs of the Mercy of his Lord except those who are astray." [15:56].

The one who says people are ruined, lost, are sinners and other similar statements, with the intent to purify himself and defame others, is the most ruined of the people. That is, he is more ruined than them, refuge is with Allah.

Chapter 280: prohibition of breaking ties and relationships

Hadeeth1591

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لاَ تَقَاطَعُوا، وَلاَ تَدَابَرُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَكُونُوا عِبَادَ الله إِخْوَانًا، وَلا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثٍ» مُتَّفَقٌ عَلَيْهِ .

Anas bin Malik ﷺ said: The Messenger of Allah ﷺ said, "Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days." [Al-Bukhari and Muslim]

Hadeeth1592

وَعَنْ أَبِي أَيُّوب رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثِ لَيَالٍ: يَلْتَقِيَانِ، فَيُعرِضُ هذَا وَيُعرِضُ هذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ» مُتَّفَقٌ عَلَيه .

Abu Ayyub Al-Ansari ﷺ said: The Messenger of Allah ﷺ said, "It is not lawful for a Muslim to desert (stop talking to) his brother beyond three nights, the one turning one way and the other turning to the other way when they meet, the better of the two is one who is the first to greet the other." [Al-Bukhari and Muslim]

Hadeeth1593

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «تُعْرَضُ الأَعْمَالُ فِي كُلِّ اثْنَيْنِ وَخَمِيسٍ، فَيَغفِرُ الله لِكُلِّ امْرِىءٍ لاَ يُشْرِكُ بِالله شَيْئًا، إِلاَّ امْرءًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ، فَيُقَولُ: اتْرُكُوا هذَينِ حَتَّى يَصْطَلِحَا» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "People's deeds are presented before Allah on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness (of minor sins) if he does not associate anything with Allah in worship. But the person in whose heart there is rancour against his brother, will not be pardoned. With regard to them, it is said twice: 'Hold these

two until they are reconciled'." [Muslim]

Hadeeth1594

وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ» رَوَاهُ مُسْلِمٌ .

Jabir ﷺ said: I heard the Messenger of Allah ﷺ as saying, "The Satan has despaired of being worshipped by those who engage in prayer in the Arabian Peninsula but (has not lost hope) in creating dissension among them." [Muslim]

Hadeeth1595

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلاثٍ، فَمَاتَ، دَخَلَ النَّارَ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ عَلَى شَرْطِ الْبُخَارِي ومُسلم.

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "It is not lawful for a Muslim to forsake his (Muslim) brother beyond three days; and whosoever does so for more than three days, and then dies, will certainly enter the Hell." [Abu Dawud]

Hadeeth1596

وَعَنْ أَبِي خِرَاشٍ حَدْرَدِ بْنِ أَبِي حَدْرَدٍ الأَسْلَمِيِّ، - وَيُقَالُ: السُّلمِي - الصَّحَابِيّ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ هَجَرَ أَخَاهُ سَنَةً فَهُوَ كَسَفْكِ دَمِهِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Abu Khirash Hadrad bin Abu Hadrad Al-Aslami ﷺ said: I heard the Prophet ﷺ saying, "Whosoever forsakes his brother for a year is like one who sheds his blood." [Abu Dawud]

Hadeeth1597

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لاَ يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلاثٍ، فَإِنْ مَرَّتْ بِهِ ثَلاثٌ، فَلْيَلْقَهُ، فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عَلَيْهِ السَّلاَمَ، فَقَدِ اشْتَرَكَا فِي الأَجْرِ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ، فَقَدْ بَاءَ بِالإِثْمِ، وَخَرَجَ الْمُسَلِّمُ مِن الْهِجْرَةِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَن.

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "It is not permissible for a believer to forsake his (Muslim) brother for more than three days. If three days have passed, he should meet him and greet him; and if other responds to it they will both share the reward; but if he does not respond, he will bear his sin and the one who (has taken the initiative to) greet (the other) will be absolved of the sin of forsaking (one's brother in Faith)." [Abu Dawud]

Commentary

The author - may Allah shower blessings on him- cited these hadeeths under the chapter on prohibition of breaking ties and relationships.

They have been earlier discussed in details and we explained that it is not permissible for a Muslim to a boycott his Muslim brother for more than three days. However, he may boycott him for less than three days although it is also not appropriate. A person may boycott his brother for this period because there may be a matter between them which requires boycott. The Prophet ﷺ permitted this for three days only, and it becomes obligatory to exchange greetings after that period.

However, a person may be boycotted for a religious benefit. For example, if it will be a means of steadfastness for the target and facilitate his leaving acts of disobedience. There is no harm in it. In fact, it could be compulsory. The Prophet ﷺ ordered the boycott of Ka'b bin Maalik and his companions, Hilaal bin Umayyah and Miraarah bin Rabee' (may Allah be pleased with them), who remained behind during the Battle of Tabuk. When the Prophet ﷺ returned from the battle, the hypocrites came to the Prophet ﷺ with various excuses and swore that they had valid reasons.

Allah – the Mighty and Sublime – said:

﴿ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾ ﴾

"They will swear you by Allah to you (Muslims) when you return to them, that you may turn away from them. Surely they are impure and hell is their dwelling place – a recompense for that which they used to earn. They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Fâsiqûn" (9:95-96).

Even if you are pleased with them, that will not benefit them. But Allah – the Mighty and Sublime – blessed these three with truthfulness and they confessed to the Prophet ﷺ that they remained behind without any excuse. The explanation of this hadeeth has preceded.

The event of Ka'b and his two companions (may Allah be pleased with them) contains a great benefit. They surrendered to Allah – the Mighty and Sublime, they were truthful to Allah and His Messenger ﷺ and remained firm on their faith. Thus, their boycott became a great source of benefit for them. When there is benefit in boycotting a person who commits acts of disobedience (to Allah) by abandoning an obligatory act or carrying out a prohibited act, he should be boycotted until the benefit is achieved.

But if boycotting a person would not lead to any good, rather it would make matter worse or distance him from righteous people, he should not be boycotted. This is because the *Shariah* has come with goodness and preventing harm. So when we know that if we boycott this sinner, it would only increase him in evil, dislike for us and the dislike for what we possess of goodness, we should not boycott him. We will greet him and respond to his greetings because he is a believer even if he disobeys Allah – the Mighty and Sublime, and a believer should not be boycotted for more than three days. This is the ruling on boycott.

In conclusion, it hurts me to find two Muslims today passing by one another without exchanging pleasantries. They will meet each other without greeting as if he is passing by a Jew, a Christian or a corpse though he is his brother. However, if he had greeted him with *Salam*, what will he benefit? Reward of ten good deeds, *Eemaan*, love, affection and admission into Paradise.

The Prophet ﷺ has said: **"By Allah, you will not believe until you love one other. Shall I inform you of something, which if you do it you will love each other? Spread the greeting of Salam among yourselves."**[1] He ﷺ explained that spreading the greeting of Salam is among the means of entering Paradise; love is part of faith; and faith is a means of admission into Paradise. So it pains us so much to see Muslims meeting one other without exchanging the Islamic greeting.

In fact, both of them may be colleagues in the same class, be it religious study circle, college, institute or other schools, but they do not greet each other. Then what is the benefit of the knowledge? What is the benefit of seeking for knowledge if a student of knowledge is not adorned with good trait to which the Book and the Sunnah guide and which the Messenger of Allah ﷺ was upon? What is the benefit of learning while he and an ignorant person are equal? That is if the ignorant person is not better than he is. Consequently, I exhort you to spread the Islamic greeting due to its great benefits. In addition, it does not come with any disadvantage because it is the action of the tongue; if the tongue does an action from morning till sunset, it will

1 Muslim reported in the Book of Faith, the Chapter of the Fact That None Will Enter Jannah Except Believers, no: (81).

not become tired or weary.

The response to the Islamic greeting is by you saying: *Alaykum Salam* based on the statement of Allah, the Exalted:

﴿ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ﴿٨٦﴾ ﴾

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally" *(4:86).*

He – the Mighty and Sublime – began with the best, then He mentioned what is sufficient: ***"Or return it equally"***.

Ahlan wa Sahlan is not a supplication but *As-Salaam Alaykum* is a supplication, so you should respond with: *Alaykum Salam.*

We ask Allah for guidance, success, protection, and pardon for you and us. Verily, He has power over all things.

Chapter 281: prohibition of two holding secret counsel with the exclusion of conversing together with a third

Hadeeth1598

وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا كَانُوا ثَلاثَةً، فَلا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ» مُتَّفَقٌ عَلَيه .

Ibn 'Umar ﷺ said: the Messenger of Allah ﷺ said, "In the presence of three people, two should not hold secret counsel, to the exclusion of the third." [Al-Bukhari and Muslim]

Hadeeth1599

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا كُنْتُمْ ثَلاثَةً،

فَلا يَتَنَاجَى اثْنَانِ دُونَ الآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ؛ مِنْ أَجْلِ أَنَّ ذلِكَ يُحْزِنُهُ» مُتَّفَقٌ عَلَيه .

Ibn Mas'ud ﷺ said: The Messenger of Allah ﷺ said, "When three of you are together, two of you must not converse privately ignoring the third till the number increases, lest the third should be grieved." [Al-Bukhari and Muslim]

Commentary

One of the etiquettes which Islam encourages and calls to is what the great scholar of hadeeth, Imam an- Nawawi - may Allah shower blessings on him- mentioned in this chapter: The prohibition of two holding secret counsel to the exclusion of the third. He- may Allah shower blessings on him- evidenced this with the statement of Allah, the Exalted:

﴿إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ ﴿١٠﴾﴾

"Secret counsel (conspiracies) are only from Satan (Shaitân)" (58:10) That is, secret counsel is from Satan.

Allah explains what Satan intends with secret counsel; He – the Mighty and Sublime – said:

﴿لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ ﴿١٠﴾﴾

"In order that he may cause grief to the believers" (58:10).

When Muslims passed by them, the hypocrites would initiate secret consultations among themselves with the intent of harming the believers. They would say, 'These people intend evil for us,' and similar statements. This is because the enemies of the believers from the hypocrites and disbelievers are always striving to cause grief and harm to the people of faith. This is what Satan wants from the enemies of Allah – the Mighty and Sublime; that is, he intends to cause grief to the believers at all times. Allah – the Mighty and Sublime – said (as

regard him and his supporters):

﴿وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ ۚ ﴿١٠﴾﴾

"But he cannot harm them in the least except as Allah *wills". (58:11).*

Whoever puts his trust in Allah – the Mighty and Sublime – and relies on Him, no one will ever harm him as stated by the Prophet ﷺ to Ibn Abbaas *(may Allah be pleased with him)*: **"Know that if the entire nation were to gather together on benefiting you with something, they will not benefit you except with what Allah Has written for you".**[1]

They used to have secret counsel among themselves so as to cause grief to the believers.

Then he mentioned the hadeeths of Ibn Umar and Ibn Mas'uud (may Allah be pleased with both) about the Prophet's ﷺ prohibition of two persons discussing to the exclusion of the third. That is, if they are three, it is not permissible for two to converse secretly excluding the third. This is because the third would be grieved and say: 'Why do they not speak with me?' This is when he has good thought about them. He may have evil thought about them. However, when he has good thought about them and said: 'Why, am I not important? They are conversing secretly excluding me.' Thus, the Prophet ﷺ forbade this. There is no doubt that it is part of good etiquette. If someone were to say: 'What if there is an issue between my companion and me that I do not love anyone to know – a specific issue.' We reply: follow the example of Ibn Umar (may Allah be pleased with him). He called one person to join them so that they would become how many? Four. So, the two would be able to converse secretly while the other two would be discussing with one another as Ibn Umar (may Allah be pleased with him) used to do. This is also indicated in the hadeeth of Ibn Mas'uud (may Allah be pleased with him): **"till the number increases."**

The problem is resolved once they are joined by more people. One

1 Trimidhi reported it in the Book of Description of Resurrection, Simplicity and Taking Little of This World, no: (2440).

of the forms of this – secret counsel between two excluding the third – is the conversation of two people in a foreign language to the exclusion of the third who does not understand it. Although the third hears their conversation, he does not understand it. This is the same thing. This is because it will cause him grief. 'Why did they leave me and they are discussing together?' Or perhaps, he may have evil thought about them.

Allah alone grants success.

Chapter 282: prohibition of cruelty

Hadeeth1600

وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لاَ هِيَ أَطْعَمَتْهَا وَسَقَتْهَا، إِذْ حَبَسَتْهَا، وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ» مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ﷺ said: The Messenger of Allah ﷺ said, "A woman was punished in Hell because of a cat which she had confined until it died. She did not give it to eat or to drink when it was confined, nor did she free it so that it might eat the vermin of the earth." [Al-Bukhari and Muslim]

Hadeeth1601

وَعَنْهُ أَنَّهُ مَرَّ بِفِتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلَّ خَاطِئَةٍ مِنْ نَبْلِهِمْ، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا، فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هذَا؟ لَعَنَ الله مَنْ فَعَلَ هذَا، إِنَّ رَسُولَ الله ﷺ لَعَنَ مَنِ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا. مُتَّفَقٌ عَلَيه .

Ibn 'Umar ﷺ reported: I happened to pass by some lads of the Quraish who had tied a bird at which they have been shooting arrows. Every arrow that they missed came into the possession of the owner of the bird. No sooner had they seen Ibn 'Umar, they dispersed. Thereupon, Ibn 'Umar said: "Who has done this? May Allah curse him who has done so. Verily, the Messenger of Allah ﷺ has cursed anyone who makes a live thing the target (of one's marksmanship)." [Al-Bukhari and Muslim]

Hadeeth1602

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: نَهَى رَسُولُ الله ﷺ أَنْ تُصْبَرَ الْبَهَائِمُ. مُتَّفَقٌ عَلَيه .

Anas ﷺ said: The Messenger of Allah ﷺ forbade animals being tied (as targets). [Al-Bukhari and Muslim]

Hadeeth1603

وَعَنْ أَبِي عَلِيٍّ سُوَيْدِ بْنِ مُقَرِّنٍ رَضِيَ الله عَنْهُ قَالَ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مِنْ بَنِي مُقَرِّنٍ مَا لَنَا خَادِمٌ إِلاَّ وَاحِدَةٌ لَطَمَهَا أَصْغَرُنَا فَأَمَرَنَا رَسُولُ الله ﷺ أَنْ نُعْتِقَهَا. رَوَاهُ مسلم .

Abu Ali Suwaid bin Muqarrin said: I was the seventh child of Banu Muqarrin and we had only one slave-girl. When the youngest of us once happened to slap her (on the face) the Messenger of Allah ﷺordered us to set her free. [Muslim]

Commentary

The author – may Allah shower blessings on him- mentioned this chapter: The chapter on prohibition of cruelty to a slave,

animals, child, and wife, and whomever one may have control over. It is unlawful for you to punish or torture by beating or otherwise except for a legislated reason.

Then he – may Allah shower blessings on him- cited the saying of Allah, the Exalted, as evidence:

﴿ ۞ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ ﴾

"And do good to your parents, kinfolk, orphans, the poor, the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful." (4:36).

These people have specific rights.

"And do good to your parents". They are the greatest creatures with rights over you: the mother and father.

"And kinsfolk, the orphans and the poor" kinsfolk are people descended from same bloodline, both patrilineal and matrilineal. An orphan refers to a child who has lost his or her father.

"The poor, the neighbour who is near of kin". The *Al-Masâkîn* are the poor.

And *Al-Jaar Dhee al-Qurbaa* is a close neighbour and *Al-Jaar Al-Junub* is the neighbour who is far.

"The companion by your side" is said to be the wife and it is also said to be a companion of one on a journey.

"The wayfarer" is the traveler who has suspended his journey.

"And those who your right hands possess" This is the point of reference. That is, what your hands possess of slaves and animals; one is commanded to be kind to them. If they are from the sons

of Adam, that is slaves, he should feed them with what he eats and clothe them with what he wears. Likewise, he should provide proper accommodation to them and he should not overburden them beyond their capability.

Then he mentioned the hadeeth of Ibn Umar (may Allah be pleased with him and his father) about a woman who entered Hell-fire because she restrained a cat. She did not give it food to eat or water to drink when it was confined until it died. She was admitted into Hell-fire for the cat she punished, refuge is with Allah, though it was but a cat. She harmed it by imprisoning it until it died of hunger. It is understood from this hadeeth that there would be no harm in confining it if she had given it food and drink.

Similarly, birds are usually held in cages. There is no harm in this if one provides food and water for them, protects them from heat and cold and avoid negligence. However, one will be punished if they die as a result of one's carelessness, refuge is with Allah, just as the woman was punished for the confined cat.

This shows that it obligatory for a person to be devoted to his animal possessions. Human beings take precedence over animals, hence they deserve better care because they have more right to honour.

In the second hadeeth, Ibn Umar (may Allah be pleased with him) passed by two Quraysh lads who tied a bird at which they were shooting arrows. They did this in order to know who among them was more accurate at shooting. When they saw Ibn Umar (may Allah be pleased with him) they hurried away out of fear of him. Then he (may Allah be pleased with him) said: 'What is this?' They informed him (what it was). Then he (may Allah be pleased with him) said: 'May the curse of Allah be upon the one who did it! May the curse of Allah be upon the one who did this.' Then he (may Allah be pleased with him) mentioned that the Prophet ﷺ cursed anyone who makes a living thing the target of shooting. This is because such living thing would experience severe torture: a shot hits its feather, another hits the chest, and another hits its back and this on its head. It could be harmed. Consequently, the Prophet ﷺ cursed anyone who takes any

living thing as an object of target. However, a dead being could be used since it would not feel anything.

Likewise, in the next hadeeth of Anas bin Maalik (may Allah be pleased with him), the Prophet ﷺ forbade animal to be killed by being tied as a target. This is not permissible. This is because once it is trapped, it should be slaughtered. Therefore, it not allowed to shoot at it as this could cause injury.

Allah alone grants success.

Hadeeth1604

وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ الله عَنْهُ قَالَ: كُنْتُ أَضْرِبُ غُلاَمًا لِي بِالسَّوْطِ، فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي: «اعْلَمْ أَبَا مَسْعُودٍ» فَلَمْ أَفْهَمِ الصَّوْتَ مِنَ الْغَضَبِ، فَلَمَّا دَنَا مِنِّي إِذَا هُوَ رَسُولُ الله ﷺ فَإِذَا هُوَ يَقُولُ: «اعْلَمْ أَبَا مَسْعُودٍ أَنَّ الله أَقْدَرُ عَلَيْكَ مِنْكَ عَلَى هذَا الْغُلاَمِ» فَقُلْتُ: لاَ أَضْرِبُ مَمْلُوكًا بَعْدَهُ أَبَدًا.

Abu Mas'ud Al-Badri ﷺ said: I was beating my slave with a whip when I heard a voice behind me which said: "Abu Mas'ud! Bear in mind..." I did not recognize the voice for the intense anger I was in. Abu Mas'ud added: As he came near me, I found that he was the Messenger of Allah ﷺ who was saying, "Abu Mas'ud! Bear in mind that Allah has more dominance upon you than you have upon your slave." Then I said: "I will never beat any slave in future."

Hadeeth1605

وَعَنِ ابْنِ عُمَرَ رضِيَ الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ ضَرَبَ غُلاَمًا له حَدًّا لَمْ يَأْتِهِ، أَوْ لَطَمَهُ، فَإِنَّ كَفَّارَتَهُ أَنْ يُعْتِقَهُ» رَوَاهُ مسلمٌ .

Ibn 'Umar ﷺ reported: The Prophet ﷺ said, "The expiation for beating or slapping a slave on the face for something he has not done is to set him free." [Muslim]

Hadeeth1606

وَعَنْ هِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ رَضِيَ الله عَنْهُمَا أَنَّهُ مَرَّ بِالشَّامِ عَلَى أُنَاسٍ مِنَ الأَنْبَاطِ، وَقَدْ أُقِيمُوا فِي الشَّمْسِ، وَصُبَّ عَلَى رُؤُسِهِمُ الزَّيْتُ! فَقَالَ: مَا هذَا؟ قِيلَ: يُعَذَّبُونَ في الْخَرَاجِ، وَفِي رِوَايَةٍ: حُبِسُوا فِي الْجِزْيَةِ. فَقَالَ هِشَامٌ: أَشْهَدُ لَسَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ الله يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا» فَدَخَلَ عَلَى الأَمِيرِ، فَحَدَّثَهُ، فَأَمَرَ بِهِمْ فَخُلُّوا. رَوَاهُ مُسْلِمٌ .

It has been narrated that Hisham bin Hakim bin Hizam ﷺ happened to pass by some (non-Arab) farmers of Syria who had been made to stand in the sun, and olive oil was poured on their heads. He said: "What is the matter?" He was told that they had been detained for the non-payment of Jizyah . (Another narration says that they were being tortured for not having paid Al-Kharaj). Thereupon Hisham said: "I bear testimony to the fact that I heard the Messenger of Allah ﷺ saying, 'Allah will torment those who torment people in the world.'" Then he proceeded towards their Amir and reported this Hadith to him. The Amir then issued orders for their release. [Muslim]

Hadeeth1607

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قَالَ: رَأَى رَسُولُ الله ﷺ حِمَارًا مَوْسُومَ الْوَجْهِ، فَأَنْكَرَ ذلِكَ؟ فَقَالَ: وَالله لا أَسِمُهُ إِلاَّ أَقْصَى شَيْءٍ مِنَ الْوَجْهِ، وَأَمَرَ بِحِمَارِهِ، فَكُوِيَ فِي جَاعِرَتَيْهِ، فَهُوَ أَوَّلُ مَنْ كَوَى الْجَاعِرَتَيْنِ رَوَاهُ مسْلمٌ .

Ibn 'Abbas ﷺ said: The Messenger of Allah ﷺ saw an ass which had been branded on the face. He disapproved of it. Upon this Ibn 'Abbas ﷺ said, "By Allah, I shall not brand (the animal) but on a part at a distance from the face." Ibn 'Abbas ﷺ then commanded branding on the hips; he was the first person to brand the animals on hips. [Muslim]

Hadeeth1608

وَعَنْهُ أَنَّ النَّبِيَّ ﷺ: مَرَّ عَلَيْهِ حِمَارٌ قَدْ وُسِمَ فِي وَجْهِهِ، فَقَالَ: «لَعَنَ اللهُ الَّذِي وَسَمَهُ» رَوَاهُ مسلم .

Ibn 'Abbas ﷺ said: An ass with a brand on the face happened to pass before the Prophet ﷺ. Thereupon he said, "May Allah curse the one who has branded it (on the face)." [Muslim]

Commentary

The author - may Allah shower blessings on him- mentioned this hadeeth under the chapter on prohibition of cruelty to animals, slaves, child and others among whom a person teaches moral. This is because the aim of discipline is to reform and not to torture and harm. Consequently, it is not permissible for a person to beat a child as long as it is possible for him to be educated or refined without beating. But if he cannot be educated or refined except through beating, then he should be beaten without excessiveness. You should remember the saying of Allah – the Mighty and Sublime – concerning women:

﴿وَٱلَّٰتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهۡجُرُوهُنَّ ٣٤﴾

"As to those women on whose part you see ill-conduct, admonish them (first), (next) refused to share their beds" [4:34]

Allah – the Mighty and Sublime – made beating the third stage. The aim of beating is to discipline and refine, not to torture or cause harm.

The author - may Allah shower blessings on him- mentioned a

number of hadeeths, one of which is the hadeeth of Abu Mas'uud Al-Badaree (may Allah be pleased with him). He was beating his servant with a whip when he heard a voice behind him which said: 'Abu Mas'uud.' But he did not understand what the voice was saying said due to the intensity of his anger. And the one talking was the Messenger of Allah ﷺ. He ﷺ said: 'O Abu Mas'uud! Bear in mind that Allah has more dominance upon you than you have upon your slave.' That is, you should remember the power of Allah – the Mighty and Sublime – because He has more power over you than you have over this servant. Allah – the Mighty and Sublime – alluded to this in the previously mentioned verse:

﴿فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾﴾

"But if they return to obedience, seek not against them means of (annoyance). Surely, Allah is Ever Most High, Most Great." [4:34].

So he saw that it was the Prophet ﷺ, and he admonished him in a tremendous manner; he ﷺ reminded him that Allah has more dominance upon him that he has upon his slave. The stick fell from his hand in reverence to the Messenger of Allah ﷺ. Then he freed the slave (may Allah be pleased with him). This demonstrates his good understanding because Allah – the Mighty and Sublime- said:

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ﴿١١٤﴾﴾

"Verily, the good deeds wipe out the evil deeds" [11:114].

He supplanted his harm to the slave with a good deed, which is emancipating him. Consequently, the Prophet ﷺ ordered that the expiation for beating or slapping a slave on the face is to set him free. This is because good deeds wipe out evil deeds.

Then he - may Allah shower blessings on him- mentioned the hadeeth of Hisham bin Hakim bin Hizam about the story of some people who were detained for not paying tax. They were referred to as *Anbaat* because they used to bring out water – they used to bring

it forth. They were farmers in Syria who were liable to tax. Perhaps, they failed to pay it, so the ruler punished them in this severe manner. He made them stand in the scorching sun and olive oil was poured on their heads. This is because olive oil will become very hot under the sun. This punishment was severe, painful and agonizing. So, Hisham (may Allah be pleased with him) went to the ruler and informed him and the latter ordered their release.

This is evidence of the excellent manner of advising the leader among the pious predecessors. They would go to the ruler and advise him. If he followed the guidance, this was desirable. But if he did not follow it, the one who gave advice has discharged his obligation and the responsibility lies with the ruler.

However, whenever those rulers who fear Allah are reminded of the verses of their Lord, they would not turn deaf ears. This ruler benefitted from this advice and he instructed that the detainees be released. This shows that it is not permissible for punishment to reach this extent.

Similarly, another hadeeth mentioned by the author - may Allah shower blessings on him- is about branding animals on the face. It is not permissible to brand animals on the face, and it is one of the major sins. This is because the Prophet ﷺ cursed anyone who does it.

Branding is performed by cauterizating an animal in order to make a sign for identification purpose. And thus, *Wasm* (branding) is derived from *Simah*, which is sign. This a way cattle rearers recognize their animals. Every tribe has its own specific mark which could be two slashes, a slash, a circle or a crescent.

The important point is that every tribe has its own specific mark. Branding preserves the livestock when it is lost. People will know that it belongs to a particular tribe and they will mention it to them.

Similarly, branding was sufficient evidence in matters of claim. If a person finds a branded animal of his with another person, this mark will buttress his claim that it belongs to him. And it is among the issues that are established in the *Sunnah*. The Prophet ﷺ as well as

the caliphs after him (may Allah be pleased with them) used to brand camels donated to charity.

However, it is not permissible to brand an animal on the face. This is because the face should not be beaten, branded or cut. It is the (centre of the) beauty of an animal. So where should the mark be placed? It can be placed on the neck, upper arm, thigh or any other part of the body, but not on the face.

There is evidence in this hadeeth that when a person sees anything for which the doer has been cursed, there is no sin on him if he says: "O Allah curse whoever does this". If we see an animal which is branded on the face and say: "O Allah curse whoever branded it," there is no harm in it. We will not specify any particular person but say: "O Allah curse whoever branded it" just as the Prophet ﷺ said.

Similar to this is sighting human waste on the street, we may say: 'May Allah curse whoever defecated here.' This is because the Prophet ﷺ said: **"Fear the three things that bring curses: Defecation on the street, shade and..."**[1]

We ask Allah to make you and me firm on what He loves and is pleased with, and may He make us guide who guided others among his righteous and upright servants.

Chapter 283: prohibition of chastisement with fire

Hadeeth1609

عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: بَعَثَنَا رَسولُ الله ﷺ فِي بَعْثٍ فَقَالَ: «إِن وَجَدْتُمْ فُلانًا وَفُلانًا» لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَّاهُمَا «فَأَحْرِقُوهُمَا

1 Aboo Dawood reported it in the Book of Purification, the Chapter of Places which the Prophet ﷺ Has Made Prohibitions as Regard..., no: (24); and Ibn Maajah in the Book of Purification and Its Sunnah, the Chapter of Prohibition of Defecting on the Road, no: (323).

بِالنَّارِ» ثُمَّ قَالَ رَسُولُ الله ﷺ حِينَ أَرَدْنَا الْخُرُوجَ: «إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحْرِقُوا فُلانًا وَفُلانًا، وَإِنَّ النَّارَ لاَ يُعَذِّبُ بِهَا إِلاَّ الله، فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا» رَوَاهُ الْبُخَارِي .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ sent us on an expedition and said to us, "If you find so-and-so (he named two persons belonging to the Quraish) commit them to the fire." When we were on the verge of departure, he said to us, "I ordered you to burn so-and-so, but it is Allah Alone Who punishes with the fire. So if you find them put them to death." [Al-Bukhari]

Hadeeth1610

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ الله ﷺ فِي سَفَرٍ، فَانْطَلَقَ لِحَاجَتِهِ، فَرَأَيْنَا حُمَّرَةً مَعَهَا فَرخَانِ، فَأَخَذْنَا فَرْخَيْهَا، فَجَاءَتِ الْحُمَّرَةُ فَجَعَلَتْ تَعْرِشُ فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ فَجَعَ هذِهِ بِوَلَدِهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا» وَرَأَى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا، فَقَالَ: «مَنْ حَرَّقَ هذِهِ؟» قُلْنَا: نَحْنُ. قَالَ: «إِنَّهُ لاَ يَنْبَغِي أَنْ يُعَذِّبَ بِالنَّارِ إِلاَّ رَبُّ النَّارِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Ibn Mas'ud ﷺ reported: We were with the Messenger of Allah ﷺ in a journey when he drew apart (to relieve nature). In his absence, we saw a red bird which had two young ones with it. We caught them and the red mother bird came, beating the earth with its wings. In the meantime the Prophet ﷺ returned and said, "Who has put this bird to distress on account of its young? Return them to her." He ﷺ also noticed a mound of ants which we had burnt up. He asked, "Who has set fire to this?" We replied: "We have done so." He ﷺ said, "None can chastise with fire except the Rubb of the fire." [Abu Dawud]

Commentary

The author, may Allah shower blessings on him, said: The Chapter on prohibition of chastisement with fire. That is, it is not lawful for a person to punish anyone by burning because it is possible to punish without it. It is possible to establish the prescribed punishment without that. So burning would be an addition to the punishment, hence there is no need for it.

Then he mentioned the hadeeth of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ sent some men on an expedition and said: 'When you see so-and-so', – he named two men belonging to the Quraish– 'burn both of them.' So the companions acknowledged the order of the Prophet ﷺ. But when they were about to depart, he ﷺ said to them, 'I ordered you to burn so-and-so, bit it is Allah alone who punishes with the fire. So if you find them, put them to death.' The Prophet ﷺ abrogated his first order with the second one.

The first order was to burn them while the second was to kill them. That shows that when a person deserves to be killed, he should not be burnt with fire. He should be killed in accordance with what the texts of the *Shariah* has stipulated.

Similarly, the second hadeeth which was recorded by Abu Dawud - may Allah shower blessings on him- that the Prophet ﷺ went to fulfill his need and the companions found a red bird with its two chicks. They caught the two young ones and the mother bird began to beat the earth around them with its wings. This is because Allah, the Exalted, has placed mercy in the hearts of animals towards their children. Indeed, an animal will raise its hoof away from its child for fear of harming it. And this is part of the wisdom of Allah – the Mighty and Sublime. So, the Prophet ﷺ ordered them to release the chicks.

Then he ﷺ passed by a mound of ants which had been burnt up. He asked, '**Who had set fire on this?**' They replied: 'We have done so, O Messenger of Allah.' That is, they were the ones who set fire on the mound of ants. The Prophet ﷺ said: "**None can chastitise with fire except the Lord of the fire**". The Prophet ﷺ forbade that.

Hence, when you have ants in your surroundings, you should not set fire on them; rather you should use other means to expel them so that they will flee and not return with the permission of Allah – the Mighty and Sublime. However, there is no harm in using insecticide which will kill them if that is the only way to prevent their evil. This is because it entails prevention from their harm. Otherwise, ant is among what the Prophet ﷺ forbade from being killed. However, when it harms you and it cannot be prevented except by killing, there is no harm in killing it.

Allah alone grants success.

Chapter 284: prohibition of procrastinating by a rich person to fulfill his obligation

Hadeeth1611

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ» مُتَّفَقٌ عَلَيه .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "It is an act of oppression on the part of a person to procrastinate in fulfilling his obligation; if the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution." [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him- mentioned the chapter of prohibition of procrastinating by a rich person to fulfill his obligation. That is, concerning the right of others due on him.

The word '*Matlu*' means delay and it is oppression. It is an act of oppression and hostility for a person with liabilities to delay payment

beyond the due date. This is forbidden. An instance of that is what some sponsors do with their recruits. They will not give them their right and they will continue to delay them thereby hurting them. The poor man has left his family and town in order to acquire a livelihood, but his payment would be deferred for four, five or more months. The patron would threaten to return him to his country if he talks. Are these people not aware that Allah – the Mighty and Sublime – is above them and is superior to them? And that Allah may empower someone to punish them severely before they die? We ask Allah for well-being. This is because these people are needy.

The Prophet ﷺ reported from Allah in a Divine Hadeeth: "**I will contend on the Day of Resurrection against three (types of) people: One who makes covenant in My Name and then breaks it,**" that is, he made a promise in the Name of Allah but betrayed it, refuge is with Allah; "**one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages.**"[1] These are the opponents of Allah on the Day of Resurrection. We ask Allah for protection from this condition of theirs. Every hour, or rather every moment, that passes without they discharging their obligations will only increase their distance from Allah. This will only increase them in oppression, which will be excessive darkness on the Day of Resurrection.

The author –may Allah shower blessings on him- evidenced this with the saying of Allah, the Exalted:

﴿ ۞ إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا ﴿٥٨﴾ ﴾

"Verily! Allah commands that you should render back the trusts to those whom they are due. [4:58]"

Trusts also include the payment for sold items. Therefore, if someone sells something to you and you are still owing him a balance, it is similar to trust which must be paid in earnest. You are not allowed to unnecessary delay it.

1 Al-Bukhaari reported it in the Book of Transactions, the Chapter of the Sin of He Who Sells a Free Person, no: (2075).

The author - may Allah shower blessings on him- also buttressed this with the hadeeth of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: "**It is an act oppression on the part of rich person to procrastinate in fulfilling his obligation; if the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution.**"

In this hadeeth, the Prophet ﷺ combined the proper way of settling a debt and the proper way of demanding a repayment. As for the proper way of settling a debt, he said: "**Procrastination on the part of a rich person is an act of oppression.**" This expresses the order to hasten to discharge a financial obligation without delay. Anyone who delays it is an oppressor. Many people would continuously postpone liabilities from purchase and wages whereas they have money to pay them off. The devil is deceiving them. Does that mean that the money in his custody will increase or that the creditor will reduce his debt? Amazing indeed is the affair of these people who fool themselves and go astray in their religion. Do they think that procrastination will relieve them of the right or reduce it? The right remains forever (upon him) whether he gives it today, in the next ten days or ten years. This is only the Devil deceiving them.

And the saying of the Prophet ﷺ that the "**delay on the part of a rich person**" indicates that delay on the part of a poor person is not an act of oppression. A person would not be considered as a tyrant or oppressor if he delays repayment as a result of his insolvency. Rather, the one who seeks settlement of debt from the poor person is the oppressor. Thus, if your companion is poor, it becomes obligatory for you to give him respite and do not demand repayment from him due to the saying of Allah, the Most High:

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ﴾

"And if the debtor is in a hard time (has no money) then grant him time till it is easy for him to repay. [2:280]"

Here, Allah – the Mighty and Sublime – made postponement (of claiming one's right) compulsory to a time of ease. There are many

people with rights on a poor person who would still demand their rights although they know his poor condition. They would put pressure on him, report him to the authority, get him arrested and detained for what he owed while he (the poor person) is incapable of repaying the debt. This is unlawful and it is an act of hostility. It is obligatory for the judge, if he knows that the creditor is demanding repayment from a poor person, to reprimand and scold him and send him away because he is an oppressor. This is because Allah – the Mighty and Sublime – instructed him to postpone:

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ﴾

"And if the debtor is in a hard time (has no money) then grant him time till it is easy for him to repay. [2:280]"

Therefore, it is not lawful for him to ever ask for his right while he knows that he is poor.

And his saying ﷺ: "**If the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution.**" It means that, for instance, Zayd has an obligation to someone, and Zayd tells him: 'I am also demanding such amount from Amr.' That is, Zayd is owing 100 riyals and he is to collect same 100 riyals from Amr. Then a creditor comes to Zayd for his right, then Zayd says: 'I am making Amr to stand for the 100 riyals I owe you'. It is not permissible for the seeker to say, 'I will not agree.' This is because the Prophet ﷺ said: "**If the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution.**" There is an exception if the substitute is a poor person, a procrastinator or a relative whom he cannot sue.

The important point is that there is no harm if he rejects the substitution for a valid reason. But in the absence of any hurdle, the Prophet ﷺ ordered that the substitution be accepted. He ﷺ said: "**you should agree to the substitution.**"

The scholars differ on the ruling on such substitution; is it an obligation or a recommendation? The *Hanbali* school opines that

it is an obligation. Hence, it becomes mandatory for the creditor to accept as long as the substitute is a rich person. On the other hand, majority of the scholars hold that it is not an obligation to accept such substitution; rather, it is only recommended for the creditor to accept it. One party may consider it to be easy and straightforward but the other party may refuse due to genuine fears. Nevertheless, there is no doubt that the best is to accept the substitution except there is a valid reason recognized by the *Shariah*.

Allah alone grants success.

Chapter 285: undesirability of giving a gift and then ask back for it

Hadeeth1612

عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «الَّذِي يَعُودُ فِي هِبَتِهِ كَالْكَلْبِ يَرْجِعُ فِي قَيْئِهِ» متفقٌ عَلَيه .

Ibn 'Abbas ﷺ said: The Messenger of Allah ﷺ said, "He who gives something (to someone) as a gift and then gets it back (from him or her) is like a dog which eats its own vomit."

Hadeeth1613

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ الله عَنْهُ قَالَ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ الله فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «لاَ تَشْتَرِهِ وَلاَ تَعُدْ فِي صَدَقَتِكَ وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْئِهِ» مُتَّفَقٌ عَلَيْهِ .

'Umar bin Al-Khattab ﷺ said: I donated a horse in the way of

Allah. Its new possessor did not treat it properly. I made my mind to buy it because I thought that he would sell it at a cheap price (now that it became weak and emaciated). I asked the Prophet ﷺ about it, whereupon he said, "Do not buy it and do not get back your charity, for one who gets back the charity is like a dog that eats its own vomit." [Al-Bukhari and Muslim]

Commentary

In this chapter, the author, may Allah shower blessings on him, mentioned what shows the illegality of taking back one's gift. That is, if you voluntarily give someone something as a gift, you are not allowed to take it back irrespective of the quantity. This is because the Prophet ﷺ likened one who takes back his gift to a dog which eats its own vomit. This is a reprehensible comparison. The Prophet ﷺ likened the one who takes back his gift to such an ignominy so as to discourage anyone from it. There is no difference in this regard between a stranger and a relative. If you give your brother something like a watch, a pen or a car, or a house, it is not permissible to seek for the return of the gift except if you are pleased to be a dog, and nobody would be pleased to be equated to a dog.

Also, if a son gives his father a gift, he should not revert what he gave him. For instance, a rich son who gave his poor father a house; it is not allowed for him to ask back for this gift though the beneficiary is his father. On the contrary, a man may withdraw his gift to his child due to the saying of the Prophet: "**It is not permissible for a giver to take back what he gave, except a father in what he gave his son.**"[1] This is because the father has a right to take anything from the wealth of his son, even other than a gift from him, provided this will not harm the son.

The author- may Allah shower blessings on him- mentioned the

1 Aboo Dawood reported it in the Book of Transactions, the Chapter of Asking Back a Gift, no: (3072), Trimidhi in the Book of Right from A Slave (Walaa) and Gift, the Chapter of What Has Come Under not Asking back One's Gift, no: (2058) and Nasai in the Book of Gift, the Chapter of A father Asking back What He Has Given His Son As a Gift, no: (3630).

hadeeth of Umar bin Khattaab (may Allah be pleased with him). He made up his mind to buy a horse that he had given out in the way of Allah – the Mighty and Sublime. The horse was donated to a man for use in battles but the new owner did not treat it properly. Umar (may Allah be pleased with him) thought that he could buy it at a cheaper price and shoulder its upkeep. He mentioned that to the Prophet ﷺ who said: **"Do not buy even if he sells it to you at a cost of a dirham."** Because you donated it for the sake of Allah, and it is not permissible for a person to buy back what he had given out as charity. For one not to take back what he has given for Allah's sake, the Prophet ﷺ said: **"He who gets back his charity is like a dog which vomits and then returns to that and eats it."** Thus, Umar left it.

This is if the beneficiary has taken custody of the gift. Otherwise, it is not prohibited for one to withdraw his offer before giving the beneficiary though it is better for him to fulfill his promise. For instance, if a person says to someone: "I will give you a watch.' It is permissible for him to revert the gift because he is yet to hand it over to him. Nonetheless, it is highly recommended for him to fulfill his promise because failing to fulfill one's promise is a characteristic of hypocrisy. So, it is not permissible for anyone to adorn himself with the attributes of the hypocrites.

Allah alone grants success.

Chapter 286: the prohibition of devouring the property of an orphan

Hadeeth1614

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ» قَالُوا: يَا رَسُولَ الله وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِالله، وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ الله إِلاَّ بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ

مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلاتِ» متفقٌ عَلَيه .

Abu Hurairah ﷺ said: The Prophet ﷺ said, "Keep away from the seven fatalities." It was asked: "What are they, O Messenger of Allah?" He ﷺ replied, "Associating anything with Allah in worship (i.e., committing an act of Shirk), sorcery, killing of one whom Allah has declared inviolable without a just cause, devouring the property of an orphan, the eating of usury (Riba), fleeing from the battlefield and accusing chaste believing women, who never even think of anything touching their chastity." [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him- stated: Chapter on prohibition of devouring the property of an orphan.

An orphan is a child, male or female, who has lost his father before the age of maturity. They are to be treated with kindness, care, mercy and compassion because the death of their father would have left them with a broken heart and they have no reliance except Allah, the Exalted. They are, therefore, to be treated with kindness and concern. That is why Allah – the Mighty and Sublime – ordered and urged in many of the verses of His Book that they should be treated with mercy. It is not permissible for anyone to consume the property of an orphan unjustly because of the saying of Allah the Exalted:

﴿إِنَّ ٱلَّذِينَ يَأۡكُلُونَ أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ ظُلۡمًا إِنَّمَا يَأۡكُلُونَ فِي بُطُونِهِمۡ نَارٗاۖ وَسَيَصۡلَوۡنَ سَعِيرٗا ١٠﴾

"Verily those who unjustly eat up the property of orphans, they eat up only fire in their bellies and they will be burnt in the blazing fire!" (4: 10)

Some people would take custody of little children left by a dead

relative, say brother. They would take control of their (the orphans) properties but invest such for themselves. They would utilize it unjustly and not for the good or welfare of the orphans. These people deserve this threat of consuming the blazing fire into their bellies.

And the saying of the Exalted:

﴿وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ ﴿١٥٢﴾﴾

"And come not near to the orphan's property, except to improve it." (6: 152), means do not engage in transaction with the orphan's wealth except in what is good. If there are two businesses to consider investing the property of an orphan, you should choose the safer one which will bring benefit and profit. It is not permissible for you to embark on what is beneficial to your own interest or the interest of a relative or others; rather, look for a venture which will improve it (the wealth of orphan).

However, if you are uncertain about that which will benefit the orphan, you should stay execution and retain the property. This is because Allah said: *"And come not near to the orphan's property, except to improve it."* Therefore, you should not embark on any business due to uncertainty.

It is also not permissible for you to give someone loan from the property of the orphan. That is, if someone comes to you and says, for instance, 'Give me a loan of ten thousand or hundred thousand.' You are not allowed to give form the wealth of an orphan at your disposal. Many people fail to repay debts and this will not benefit the orphan. If you are not allowed to give loan to someone, then it is most appropriate for you not to give it to yourself. Some guardians of orphans would engage in business transactions and take loan from the wealth of the orphan. They will keep the earnings and benefit acquired for themselves without any consideration to improve the wealth of the orphan while Allah – the Mighty and Sublime – had said:

"And come not near to the orphan's property, except to improve it."

However, if you invest the wealth in a business which you consider

beneficial to the orphan, but Allah – the Mighty and Sublime – caused loss to accrue from it, there is no blame on you. This is because you are a *Mujtahid*; a *Mujtahid* gets two rewards for a right decision and gets one reward for a wrong decision. Nonetheless, it is forbidden to intentionally leave the best for inferior deals.

Allah, the Exalted, said:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ﴾

"And they ask concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to safe their property)." (Q2:220).

This verse was a response to a question from the companions to the Prophet ﷺ. They asked (may Allah be pleased with them all): "O Messenger of Allah, the wealth of orphans is with us and we live in the same house and eat the same food, what should we do? It may be exhaustive to put their food in a separate pot; what should we do?'[1] Allah – the Mighty and Sublime – responded that:

﴿قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ ﴿٢٢٠﴾﴾

"The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers."

That is, you should do what you think is best and do mingle with them. You should combine their feeding with your family as long as you continue aiming at what is best. "*Allah knows the corrupters and the amenders and if Allah had willed, He would have put you in difficulty and make it unbearable for you.*" But Allah – the Mighty and Sublime – is Merciful towards the believers.

1 Aboo Dawood reported it in the Book of Al-Wasaya, the Chapter of Joining the Orphans in Meals, no: (2487), Nassai in the Book of Al-Wasaya, the Chapter of What is for the Trustee in the Wealth of the Orphan, no: (3609).

Then the author - may Allah shower blessings on him- mentioned the hadeeth of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: "**Avoid the seven destructive things.**" These are things that destroy the religion. They asked: "What are they, O Messenger of Allah?" He replied: "**Associating anything with Allah in worship (i.e. committing an act of *Shirk*).**" This is the most grievous of the destructive sins. To associate others with Allah – the Mighty and Sublime –who created you, and bestows His Blessings upon you in your mother's womb and after she give birth to you as an infant, He – the Mighty and Sublime –bestowed upon you many blessings and you (in return) associate others with Him in worship! This is the greatest wrongdoing. To equate Allah – the Mighty and Sublime – with anything in worship, while He is the One Who created you, is the greatest destructive thing.

Associating partner with Allah (in worship) is of various forms, which include the following: To glorify a creature in the same manner in which the Creator is glorified. This is common with some servants, the freeborn and the slaves. You will see him exalting his leader, a king or a minister more than the way he exalts and glorifies Allah – the Mighty and Sublime. This is a great act of *Shirk*. Glorifying a creature like you more than Allah – the Mighty and Sublime – is a great act of *Shirk*. This demonstrates that if this master, leader or king commands him to do something at the time of prayer, he will obey his command even if the time of prayer will elapse without feeling any sense of concern. The meaning of this action is that he glorifies a creature more than the Creator.

Also included is love. That is, to love one of the creatures like the love of Allah – the Mighty and Sublime – or greater than the love of Allah. You will see a person honouring another person and seeking his love more than (the way he seeks) Allah's Love – the Mighty and Sublime. This is common with those tested with passion: passion for women or young men. You will see his heart filled with the love of someone other than Allah – the Mighty and Sublime – more than the love he has for Allah while Allah, the Exalted, has said:

﴿ وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ ﴿١٦٥﴾ ﴾

"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else)." (2:165).

Another form of associating partners with Allah is the obscure one: *Riyaa* (show off). It is also associating partners with Allah – the Mighty and Sublime. A person would observe the *Salât* perfectly because someone is watching him; he fasts just to be called a devoted person; he gives charity just to be called a generous person. This is what is referred to as show off. Allah, the Exalted, said: "**I am the One who is most free from the want of partners. He who does a thing for the sake of someone else besides Me, I will discard him and his polytheism.**"[1]

Another form of associating partners with Allah, which is also obscure, is that the core and psyche of a person is filled with the world. You will find such person's mind, thinking, body, sleeping and waking are all for the world - thinking of what he gained and what he lost for the day. That is why you will find such person longing for this world with lawful and unlawful means, telling lies and beguiling the leaders without any sense of concern. This is because the world has enslaved him, refuge is with Allah.

The proof for this form of *Shirk* is in the saying of the Prophet ﷺ: "**Unhappy is the servant of dirham.**" Do you think that such person prostrates before dirham? No. However, the dirham (money) has taken possession of his heart. "**Unhappy is the servant of dinar, unhappy is the servant of dirham, and unhappy is the servant of wardrobe.**"[2] That is, clothes. "**Unhappy is the servant of wardrobe,**" He has no purpose but to beautify his clothes. To beautify his furniture in his sight is greater than *Salât* and other acts of worship to Allah.

1 Muslim reported it in the Book of Ascetics and Simplicity, the Chapter of He Who Associates Partners with Allâh in His Deeds, no: (5300).

2 Al-Bukhaari reported it in the Book of Jihad and Journey, the Chapter of Mounting Guard in the Path of Allâh, no: (2673).

"If he is given, he becomes pleased, but if he is denied (any favour), he becomes discontent." If Allah – the Mighty and Sublime – showers His Favours upon him, he will say, 'This is a generous, great and magnificent Lord who deserves every devotion,' but if he is denied any favour, he becomes angry:

﴿ وَمِنَ ٱلنَّاسِ مَن يَعۡبُدُ ٱللَّهَ عَلَىٰ حَرۡفٖۖ فَإِنۡ أَصَابَهُۥ خَيۡرٌ ٱطۡمَأَنَّ بِهِۦۖ وَإِنۡ أَصَابَتۡهُ فِتۡنَةٌ ٱنقَلَبَ عَلَىٰ وَجۡهِهِۦ ﴿١١﴾ ﴾

"He worships Allah as it were, upon the edge (i.e. doubt): if good befalls him he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts back to disbelief after embracing Islam." (22: 11)

The Prophet ﷺ said: **"If he is given (a favour), he becomes pleased but if he is not given, he becomes unhappy and displeased."** This person loses and suffers a setback in his affairs and Allah will destroy his affair for him **"such that if he gets an attack from a thong, he will not be healed"**

Then he ﷺ said concerning the opposite of this: **"*Toobaa* for the servant that holds the rein of his horse in the path of Allah."** *Toobaa*, that is good life in this world and the Hereafter, **"for the servant (of Allah) who holds the reins of his horse (or rides his horse) in the path of Allah (jihad), shaggy is his hair and dusty is his feet."**

Consider the first person, a servant of clothes and furniture, and the second person who pays no attention to himself. The most important thing to the latter is the worship of Allah and His Pleasure – the Mighty and Sublime. Shaggy is his hair and dusty is his feet. He does not care whatever place he finds himself. If there is the benefit of jihad in a place, he remains there. This is the person who gains in this world and in the Hereafter.

In summary, there are people who associate partners with Allah in worship without knowing. O my brother, when you see that this world has filled your heart and nothing is important to you but the world, you sleep and awake over it, then know that there is an element of

Shirk in your heart. This is because the Messenger ﷺ said: **"Unhappy is the servant of dinar."** This shows that this person always craves for wealth irrespective of the source, be it lawful or unlawful. But it will be impossible for the one who worships Allah sincerely to acquire wealth through unlawful means. This is because unlawful matters hold the wrath of Allah and the lawful matters hold the pleasure of Allah. The one that worships Allah sincerely will say: "I cannot acquire wealth except through permissible means and I will not expend it except in a permissible manner."

The second destructive sin is sorcery. This encompasses tying knots and reciting incantations containing the names of devils and evil spirits. The sorcerer releases these to afflict the target with illness, death, turn away his attention from that which he desires or make him do what he does not want. Allah – the Mighty and Sublime – said,

﴿فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ ﴿١٠٢﴾﴾

"And from these (angels) people learn that by which they cause separation between man and his wife." (2: 102).

This is one of the major sins. It is obligatory to kill a magician as a punishment whether he repents or not. This is because of his grave harm to people and the great threat in his continuous existence among people. It is stated in a hadeeth that, **"The penalty of a sorcerer is striking him with sword."**[1] In another version, **"Strike him with a sword."**[2]

Sorcery may constitute outright disbelief if the sorcerer seeks the assistance of the devils and Jinn. This is disbelief based on the saying of Allah – the Mighty and Sublime –in *Soorah Baqarah*:

﴿وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ وَمَا كَفَرَ سُلَيْمَـٰنُ وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ

1 Trimidhi reported it in the Book of Prescribed Punishments, the Chapter of What Has Come Under the Punishment of Magician, no: (1380).
2 Al-Mundhiri mentioned it in Al-Kabair (1/15).

﴿وَمَرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴿١٠٢﴾﴾

"They followed what the Shaitân (devil) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trail," so disbelieve not (by learning this magic from us) [2:102].

This is an explicit text that magic is disbelief if it is taken from the devils. This is because it is impossible for the devil to work for human beings without demanding something in return in the form of associating partners with Allah.

A man called Labid bin Al-A'sam, a filthy Jew, bewitched the Prophet ﷺ. He placed the charm, which composed of hair from his combings ﷺ and the dried cinder pollen of a male date-palm, in a well.[1] The effect of the spell did not have any impact in matters relating to the Message. However, he began to assume that he had done things he had not done, like he had had sexual intercourse with his wife while in reality he had not ﷺ. This continued until Allah, the Exalted, revealed two chapters, *Soorah Falaq* and *Soorah Naas*. The angel Jibrael then exorcized him with both chapters and he was relieved of the spell by Allah's Leave – the Mighty and Sublime. The charm was thereafter removed from the well and destroyed. This is a proof of the mischief of the Jews and that they are the most intense of people in enmity. In fact, Allah – the Mighty and Sublime – said:

﴿۞ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ۖ ﴿٨٢﴾﴾

"Verily, you will find the strongest men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn..." [5:82] Allah – the Mighty and Sublime – started with the mention of the Jews before those who associate others with Allah in worship (that is, the

1 Al-Bukhaari reported it in the Book of Medicine, the Chapter of Magic, no: (5763), and Muslim in the Book of Greeting, the Chapter of Magic, no: (2189)

Mushrikûn) for they (the Jews) are the strongest people in enmity towards the Muslims. Hence, they could cast spell on the Prophet ﷺ. But all praise belongs to Allah who destroyed their magic.

Magic can be classified into two: that which is disbelief, it involves seeking help from evil spirits and devils; and that which is not disbelief, it involves tying knots, medicine, pieces of wood and the likes. But the ruling of a magician is that he must be killed in every circumstance. If he practices the one that is disbelief, he will be killed for his apostasy; but if he practices the one that is not disbelief, he will be killed for the perpetration of evil on people. Allah the, Exalted, said:

﴿ إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ مِنَ ٱلۡأَرۡضِۚ ﴿٣٣﴾ ﴾

"The recompense of those who wage war against Allah and His Messenger and do mischief in the land is that they shall be killed or crucified or that their hands and feet be cut off from opposite sides or be exiled from the land." [5:33]

The Third Destructive Sin:

"And killing of one whom Allah has declared inviolable without a just cause."

The souls which Allah – the Mighty and Sublime – has prohibited their slaying are four: A Muslim, a *Dhimmi*, *Al-Mua'had* and the *Al-Musta'man*. These are four sacred souls which are unlawful to be taken.

The ruling on a Muslim is clear.

The *Dhimmi* is a person under our protection in our country from among the people of the Book and others. He will pay tribute to us and we will give him protection against any harm and respect him even though he is not a Muslim.

The *Mua'had* is a person who has a peace treaty with us even if they are living in our country. This happened between the Prophet ﷺ and the Quraysh in the Treaty of Hudaybiyyah. Therefore, anyone from

such state is a protected soul and is forbidden to be killed.

The *Musta'man* is the one that came into our country in peace; either because he is a trader bringing his merchandise or because he wants to enquire and learn about Islam. Allah – the Mighty and Sublime – said:

﴿وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ۝٦﴾

"And if anyone of the polytheists seeks your protection so that he may hear the word of Allah. Then deliver him to his place of safety. That is because they are a people who do not know." [9: 6]

As for the *Har'bee*, it is the one from a party at war with us and there is no covenant, no immunity and no peace treaty. The killing of such is allowed because we are not under any terms of agreement. Rather, he is at war with us and he will kill as many as he can among the Muslims if he has his way. There is no peace treaty and (so) there is no immunity for him.

His word ﷺ, **"And killing of one whom Allah has declared inviolable without a just cause"** shows that there can be a legal reason to kill an inviolable soul, may be a Muslim, *Mua'had*, *Dhimmi* and *Musta'man*.

A soul may be taken for the following reasons as stated in the saying of the Prophet ﷺ. **"The blood of a Muslim may not be lawfully shed but for one of the three reasons: a married man who commits adultery, a life for a life; and one who turns away from his religion and abandons the community."**[1]

1. **'A married man who commits adultery'**: if a person with a valid marriage and has copulated with his wife commits illegal sexual intercourse, he should be stoned to death. He will be brought before a gathering of people with stones, which are not big enough to instantly

1 Al-Bukhaari reported it in the Book of Diyyah, the Chapter of Allâh's Statement that A soul for a soul, no: (6370), and Muslim in the Book of Qisaamah, Muaaribin, Qisaas and Diyyah, the Chapter of What is permissible in the Blood of A Muslim, no: (3175).

kill him and not too small to make it difficult for him to die. Then he will be stoned to death. They will not aim at a deadly place; rather they will target the stones at his back, his belly, his shoulders and his thighs until he gives up the ghost. This is what the Prophet ﷺ did to the woman from the *Gaamid* clan, Maa'iz bin Malik and others.

2. **Life for life:** If someone deliberately kills a person and all conditions for punishment are present, he will be killed even if he is a Muslim. This is a life for a life.

3. **The one who turns away from his religion and abandons the community:** It is said that this is an apostate; that is, a Muslim who abandons the religion and the community. Such a person will be killed.

The fourth destructive sin is eating of usury (*Riba*). The definition of *Riba* and items which come under its rulings will be discussed in the next chapter. It will also be shown that it is one of the major sins which are inferior to associating others with Allah in worship.

The fifth is devouring the property of an orphan. This is also among the seven fatalities. An orphan is a child who lost his father before the age of maturity. Then someone will take charge of his affairs and consume his property by feeding his household or invest it for himself and the like. This is also among the seven fatalities; we ask Allah for well-being. There is no difference if the orphan is male or female in this regard.

The sixth is fleeing from the battlefield. This refers to running away from the battlefront during a war between the Muslims and the disbelievers. This is indeed among the major sins and the seven fatalities for it entails two evils: It will break the hearts of the Muslims and it will also strengthen the disbelievers against the Muslims. There is no doubt that if some of the Muslims flee, the other party will increase in strength and vigor against the Muslims. However, Allah the Exalted, made an exception:

﴿ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ

﴿مِّنَ ٱللَّهِ ﴿١٦﴾﴾

"And whoever turns his back on them on such a day, unless – it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself the wrath of Allah." [8:16]

There is no harm in turning one's back during war for any of these two reasons:

One: retreating to a troop. For instance, the enemies have encircled a particular troop and they are in danger of being decimated. There is no harm in retreating to give them support because he only retreated for a more beneficial reason.

Two: retreating as a stratagem of war, which was mentioned first in the verse. "***Unless it be a stratagem of war***". For instance, one may retreat to repair his weapon, wear his armour or other beneficial moves of war. There is nothing wrong with this.

The seventh is accusing chaste believing women who never even think of anything touching their chastity. This means to accuse a chaste believing woman of adultery, for instance, is one of the major sins. The accuser will be flogged eighty lashes, his testimony will not be accepted and he will be considered a criminal, not from the people of fairness. Allah, the Exalted, said:

﴿وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ

وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾﴾

"And those who accuse chaste women, and produce not four witnesses flog them with eighty lashes". This is the first punishment. "And reject their testimony forever". This is the second punishment. "They indeed are the Fâsiqûn (liars, rebellious, and disobedient to Allah). Except those who repent and thereafter do righteous deeds; (for such) verily, Allah is Oft-Forgiving, Most Merciful." [24:4-5]

However, if they repent and do righteous deeds, the criminal label

would be lifted from them and they would be among the just ones.

And his saying ﷺ, **"...Accusing chaste believing, who never even think of anything touching their chastity"** also encompasses accusing a heedless but modest male believer. That is, if a person accuses a man, the accuser will also be flogged eighty lashes just as the one who accuses a woman.

These are the seven fatalities; we seek refuge with Allah for you and us from them, and we ask Him to protect us from trials and temptations.

Verily He has power over all things.

Chapter 287: prohibition of taking *ar-riba* (the usury)

The author - may Allah shower blessings on him- said: Chapter on prohibition of taking *Ar-Riba*.

Usury refers to increment or deferment, because it is either increment in something or delay in collection. Indeed, Allah, the Exalted, as well as the Prophet ﷺ, explained the legal status of interest and warned against it.

The Prophet ﷺ clarified when and how interest occurs. He ﷺ mentioned that interest comes about in six categories of things: gold, silver wheat, barley, date and salt. These are the six things in which usury arises. When you barter similar commodities, two things must be in place: equality and collection before separation.

If you trade gold for gold, the weight must be equal on the scale and collection must take place before the separation of both parties. If you trade silver for silver, the weight must be equal on the scale and collection must take place before the separation of both parties. If you trade wheat for wheat, the measure must be equal and collection must be effected before the separation of both parties. If you trade barley for barley, the measure must be equal and collection must be effected before the separation of both parties. If you trade date for date, the

measure must be equal and collection must be effected before the separation of both parties. If you trade salt for salt, the measure must be equal and collection must be effected before the separation of both parties. This is when you trade any of these six items for its kind.

However, if you trade any of them for an item of different kind, collection must be immediate but equality is not required. For instance, there is nothing wrong in trading one measure of wheat for two measures of barley provided the collection must be completed before departure. If you trade a measure of date for two measures of barley, there is nothing wrong with it, but the collection must be completed before departure. Similarly, there is nothing wrong in increase or decrease in quantity when you trade gold for silver but collection must be completed before separation.

The Prophet ﷺ stated that usury arises in these six items. So also, any item similar to the above falls under the same ruling. This is because the Islamic Law does not separate two similar things, just as it does not equate two distinct things.

As for the legal status of usury, it is among the seven fatalities and one of the major sins. Whoever deals in usury has an element of the Jews, the vilest of Allah's creatures because they consume illegal earnings and usury. Therefore, whosoever deals in usury among this *Ummah* indeed resembles the Jews. We ask Allah for wellbeing.

As for the warning against it, Allah the Exalted said:

﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ ﴿٢٧٥﴾﴾

"Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Satan (Shaitân) leading him to insanity." (2:275).

The devil may overpower the children of Adam; we ask Allah for safety. However, Allah has blessed the children of Adam with Islamic legislated invocations which protect them from the devils. This includes recitation of *Ayât Kursi* every night and other popular words of remembrance.

Satan may subdue and beat the son of Adam, and leaves the latter to throw and move his hands and legs violently. These consumers of usury will not stand except like the standing of a person beaten by Satan leading him to insanity.

The scholars, may Allah shower blessings on them, have different views on the nature of this standing. Does it mean that they will not stand from their graves on the Day of Resurrection except in this way? That is, they will stand from their graves like lunatics beaten by the Devil into insanity? Alternatively, does it mean that their intense and uncompromising greed, avidity and insatiability due to the usury which they consume turn them to lunatics? Hence, this would be a description of theirs in this world.

The correct view is that if a verse can take two meanings, both meanings would be attributed to it. That is, they will be stumbling and they will spend like a person beaten by Satan leading him to insanity in this world. And in the Hereafter, they will stand from their graves with this description also. We ask Allah for well-being.

Then Allah, the Exalted, indicated that these consumers of usury made a faulty analogy; they said: ***"Trading is only like Riba (usury)."*** That is, there is no difference between selling a sheep to a person for one hundred riyals, for instance, and selling one dirham to him for two dirhams. Hence, they said: ***"Trading is only like Riba (usury)."*** This comparison of theirs is similar to that of Satan when Allah – the Mighty and Sublime – commanded him to bow in reverence to Adam, he said: ***"I am better than him (Adam), You created me from fire and him You created from clay." [7:12]*** He opposed the text with a faulty analogy. These people also made a flawed comparison.

Thus, Allah made it clear that there is no analogical deduction when there is a legislated ruling. He – the Mighty and Sublime – said: ***"Whereas Allah has permitted trading and forbidden Riba (usury)."*** Allah would not permit trading and forbid usury except for the great and incomparable difference between them. But one whom Allah – the Mighty and Sublime – has sealed his heart sees wrong as right and right as wrong as Allah said regarding one whom Allah has sealed his heart:

﴿إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٣﴾﴾

"When Our Verses (of the Qur'an) are recited to him he says: 'Tales of the ancients!'" [83:13]." He referred to the Qur'an as the tales of the ancients. The most magnificent, eloquent and beneficial words, but they call it tales of the ancients! Why?

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾﴾

"Nay! But on their hearts is the Ran (covering of sins and evil deeds), which they used to earn." [83:1.]

When the heart is sealed, wrong is seen as right and vice versa.

They said, *"Trading is only like Riba (usury)* and Allah said, "*"Whereas Allah has permitted trading and forbidden Riba (usury)."*

Then, Allah, the Exalted, suggested repentance to these consumers of usury as it is the nature of Allah to suggest repentance to sinners so that they may repent. He loves those who seek to purify themselves; indeed, the Prophet ﷺ said: **"Allah is more delighted with the repentance of His servant than the happiness of one of you regarding his riding camel."**[1]

There was a man who has his riding camel in a waterless desert carrying his provision of food and drink. The camel got lost, thus he lost his food and drinks in the desert and there was no one with him. He searched for it (the camel) but he could not find it. He, having lost all hopes, lied down under a tree waiting for Allah to take his soul. While he was in that state of life and death, suddenly he found the bridle of the camel hung on the tree before him. He took of it and blurted out: "O my Lord, You are my slave and I am your Lord". He wanted to say, 'You are my Lord and I am your slave.,'[2] he committed this mistake out of extreme joy. The Prophet ﷺ said, **"Verily, Allah is**

1 Muslim reported it in the Book of Repentance, the Chapter of Inducement on Repentance and Joy in It, no: (4928).

2 Muslim reported it in the Book of Repentance, the Chapter of Inducemnet on Repentance and the Joy in It, no: (4932).

more pleased with the repentance of His slave than the happiness of this man when he saw his camel."

Nonetheless, it is not possible for anyone to attain such level of intense joy today. A man facing death, having lost his wealth, food, drinks and camel, suddenly found his lost items right before him. One cannot imagine the magnitude of this happiness. But Allah – the Mighty and Sublime – is more delighted with the repentance of His servant than the happiness of this man when he suddenly saw his riding camel.

Look at what the Exalted said,

"So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past."

Praise be to Allah. That is, if a consumer of usury desists after an admonition comes to him from his Lord, he will not be punished for the past. He will be forgiven all that has passed. He will not be punished for it and his affairs are with Allah. However, if the admonition reaches him while he has interest to collect from people, it becomes compulsory for him to give it up. This is because Allah – the Mighty and Sublime – said, "Shall not be punished for the past"; he has no right to what remains.

Thus, the Prophet ﷺ made an announcement during the farewell pilgrimage which will be valid till the Day of Resurrection. He said: **"The interest (taking) during the pre-Islamic age of ignorance is invalid."**[1] That is, the usury that they used to obtain during the pre-Islamic age became outlawed.

There were relatives of the Prophet ﷺ who engaged in usury during the pre-Islamic age of ignorance. Did it become obligatory for them to cancel it or not? It was. Hence, the Prophet ﷺ said, **"The first deal in interest I will nullify is that of Abbas bin Abdul Mutallib."** Abbas was his uncle; **"The first deal in interest I will nullify is that of Abbas bin Abdul Mutallib."** Such is judgement. That is leadership. A

1 Aboo Dawood reported it in the Book of Transaction, the Chapter of Outlawing Riba, no: (2896), and Ibn Maajah reported it in the Book of Hajj Rites, the Chapter of Khutbah on the Day of Sacrifice, no: (3046).

leader should start by implementing the law on his relatives, which is contrary to what people practice today. The relatives of a leader are granted diplomatic immunity which gives them right to do as they wish. But in his life time, the Prophet ﷺ said, **"The first interest (deal) I will nullify among our interest deal is that of Abbas bin Abdul Mutallib for all of it are invalid".**

During the reign of Umar bin Khattaab (may Allah be pleased with him), he would gather his household and kindred whenever he prohibits people from a particular thing. He would tell them, "I have forbidden people from such-and-such thing and people are watching you just like a bird looks at the meat. By Allah, it will not come to my notice that one of you do it except that I double the punishment for him." *Sub'hanAllah*! He promised to double their punishment because they may be prone to flout the law due to their closeness to the judge. This is the way of the other nations. But in the Islamic Nation and the Islamic caliphate, who was the first person they execute these rulings on? On the relatives of the judge so that no one will say he (i.e. the judge) passed judgment in order to protect his relatives from the punishment of the wrongdoers.

In summary, Allah, in His infinite Kindness, Generosity, Mercy and Favour, proposed repentance to the sinners:

> ***"So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past."***

We ask Allah – the Mighty and Sublime – to grant you and us repentance.

And He the Exalted said:

﴿إِنَّ ٱلَّذِينَ فَتَنُوا۟ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ﴿١٠﴾﴾

> ***"Verily, those who put into trial the believing men and believing women (by torturing them and burning them)." (85: 10).***

This story was revealed concerning whom? The story was about the People of the Ditch, those who dug ditches on earth, set them on fire and threw anyone who believes into the ditches.

﴿ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾ ﴾

"And they witnessed what they were doing against the believers (i.e. burning them). And they had no fault except that they believe in Allah the All-Mighty, worthy of all praise!" (85: 7-8).

Allah – the Mighty and Sublime – says:

﴿ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا ﴿١٠﴾ ﴾

"Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allah)." [85:10]

He – the Mighty and Sublime – is giving them a chance of repentance although they burn His beloved ones. But He, the Exalted, loves those who turn to Him in repentance. "

﴿ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾ ﴾

And then do not turn in repentance (to Allah), then they will have the punishment of Hell, and they will have the punishment of the burning Fire." [85:10]. We ask Allah to grant repentance to you and us.

Allah, the Exalted, said:

﴿ فَمَن جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ ﴾

"So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], after the ruling is made clear to him, "Such are the dwellers of the Fire - they will abide therein." (2: 275).

This is their punishment in the Hereafter. As for their punishment in this world: *"Allah will destroy Riba (usury)"* and this may occur in two ways:

Literal destruction: This may be by way of affliction that will ruin his wealth. He or a member of his family may fall sick and require (huge amount of money for) treatment, his wealth may be stolen or destroyed by fire. This is the worldly punishment: *"Allah will destroy Riba (usury)."*

Figurative destruction: He may own bags of money but he remains like a poor person because he could not benefit from his wealth. Will it be right to say that he is wealthy? Never! This is worse than the condition of a poor person. This is because he is accumulating and storing wealth for his heirs without benefiting from it. Is this destruction literal or figurative? It is a figurative destruction. *"Allah will destroy Riba (usury)."* We ask Allah to enhance us with admonition that gives life to the heart and make good our situation.

Allah, the Most High, said: *"...and will give increase for Sadaqah (deeds of charity. Alms, etc.)* That is, He – the Mighty and Sublime – will develop and increase it.

It is authentically reported from the Prophet ﷺ the he said: "Whoever gives charity of good thing equitable to date (in value)- and Allah does not accept except what is pure; Allah the Exalted will accept it with His right hand and develop it as the way one of you develops his young female horse until it becomes like a mountain." [1]

The Exalted said,

﴿مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ﴿٢٦١﴾﴾

"The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and

1 Al-Bukhaari reported it in the Book of Zakat, the Chapter of Charity from A Lawful Source, no: (1321).

each ear has a hundred grains. Allah gives a manifold increase to whom he wills." [2:261]

Charities are acts of kindness and worship to Allah – the Mighty and Sublime. If someone gives something out of his wealth as charity, Allah the Exalted will multiply the reward of this charity for him and shower blessings on what remains of his wealth. This has been authentically reported from the Prophet ﷺ that he said, "Charity never diminishes wealth."[1] Allah – the Mighty and Sublime – mentioned charity with interest although interest is an act of oppression. It is oppression and taking wealth through illegal means while charity is an act of kindness and goodness. Allah – the Mighty and Sublime – made the comparison in order to explain the difference between the good doers and the oppressors, the consumers of usury.

Then He – the Mighty and Sublime – said:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾﴾

"Truly, those who believe and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakat, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve" [2:277].

Allah praises faith and good deed. Then He – the Mighty and Sublime – said:

"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward)".

You should fear Allah; hence, He – the Mighty and Sublime – commanded His fear.

"And give up what remains (due to you) from Riba (usury) (from now onward). That is, you should abandon collecting it. He – the Mighty and Sublime – made a categorical statement after a general

1 Muslim reported it in the Book of Goodness to Parents and Joining Ties and Manners, the Chapter of Desirability of Pardon and Humility, no: (4689).

statement. This is because the fear of Allah – the Mighty and Sublime – involves abstaining from all that is forbidden and doing all the obligations.

When He (Allah) said: *"And give up what remains (due to you) from Riba (usury) (from now onward)* it became specific after a general statement. He – the Mighty and Sublime – continued: *"And if you do not do it."* That is, give up what remains due to you from *Riba* (usury). *"Then take a notice of war from Allah and His Messenger".* The meaning is that they have declared war against Allah and His Messenger. We ask Allah for well-being.

﴿فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾﴾

"But if you repent, you shall have your capital sums. Deal not justly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving more than your capital sums)."

If you repent from consuming usury, you shall have your capital sums. You gave one hundred riyals to collect one hundred and twenty riyals; if you are sincere in your repentance, you should only collect the one hundred riyals. This is because Allah – the Mighty and Sublime – said:

﴿وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾﴾

"You shall have your capital sums. Deal not justly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving more than your capital sums)."

Some people are afflicted with driving defective analogy in the face of clear-cut evidence. They said: "If you keep your money in a foreign bank – in United States of America, England, France or any such country- you can collect the interest and give it out in charity. *Sub'hanAllah*! A person willfully stained his hands with blood and impurity, then went to wash them off. Couldn't he have abstained from the impurity in the first place? This is a baseless analogy in clear opposition to the text. Sound reasoning also proves its

misrepresentation.

If they give you the interest, you should reject it and inform them that our law forbids it. Some people say that if the money is not collected from the foreigners, they would spend it in building churches and fighting the Muslims. But we ask: "Who said so?" It is possible that the owner of the bank will spend it on himself, give it to his relatives or spend it on some other interests of his. Who said it would be utilized in the (development) of churches? Let us assume it was used in the church, does it include your property to warrant an assumption that you assisted them? Originally, it is not your property. They only gave you a predetermined interest on your capital sum, and not a dividend on your wealth, such that you could say that you gave them part of your wealth to support an unlawful cause. Never! Then, let us assume that it is the dividend on your wealth or your wealth has a great return which you refuse to collect because of its usury, and they utilized it in the church and in fighting the Muslims, did you order them to do so? You never did! Then fear Allah. You shall have the capital sum of your wealth, deal not justly (by asking for more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sum).

Moreover, we say, who will guarantee that when a million or two million comes to you from usury you will give it out as charity? You may be tempted by greed to resist giving two million in charity. Then, you decide to tarry a while but death strikes you as time passes, so you leave it to others. This action would make you a model to people who would state that you deposited your money in the bank and collected its interest, and they would conclude that nothing is wrong with it. You will become a model.

Then, if we continue collecting interest, it means we will not think of establishing an Islamic bank. This is because establishing Islamic bank is not easy with lots of obstacles in the process and the effort of others to prevent the Muslims from achieving it. So if people persist on this, it becomes easy for them to say that they collect interest in the mean time until when Allah would grant us Islamic banks. But if we stick to the idea that it is forbidden,

then Muslims will be compelled to establish Islamic bank that will liberate them from interest-based banks.

In a nutshell, whoever states that usury may be collected and given out as charity has indeed opposed the text with a flawed analogy. Allah, the Exalted, explained that: "***You shall have your capital sums. Deal not justly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving more than your capital sums).***"

Before the dawn of Islamic Law, during pre-Islamic time of ignorance, the people considered usury as permissible. However, at the coming of the Prophet ﷺ, he ﷺ outlawed it by saying: **"The deal of interest of pre-Islamic age is nullified."** How then would a Muslim who knows that interest is forbidden advise you to collect it and give it out as charity?

Regrettably, the matter became confusing to some notable scholars who opined that there is no harm in collecting it and giving it out as charity. If they had examined and pondered over the matter, they would have realized their mistake. What will be our explanation before Allah on the Day of Resurrection regarding His statement, the Exalted: "***But if you repent, you shall have your capital sums.***"? He – the Mighty and Sublime – did not say, 'unless you are dealing with the disbelievers.' "***But if you repent, you shall have your capital sums. Deal not justly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving more than your capital sums).***" In reality, we are saddened that some people give such rulings although they would have realized their error upon closer examination and proper scrutiny.

We have the statement of our Lord, "***But if you repent, you shall have your capital sums. Deal not justly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving more than your capital sums).***" Our response is: At your service O my Lord, we will take the principal and we will have no need of the rest. The war against the Muslims has always been on whether with your money or otherwise. The matter is not built on your wealth.

Therefore, if we follow the commands of Allah, He will dispel our

anxieties and make a way for us out of any distress. However, you will be making a very big mistake if we continue to make analogy with our intellects and we utter statements similar to those who say: *"Trade is (just) like interest"* or Satan who said: *"I am better than him, You created from fire and created him from clay."* The important point is that this issue is clear and requires no juristic deduction.

> *"But if you repent, you shall have your capital sums. Deal not justly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving more than your capital sums)."*

If the debtor is experiencing difficulty at the agreed time for repayment, you should not add anything for him but give him respite for some time.

> *"And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay."*

When the repayment time is due upon the poor man and he has no money to settle the debt, you should reschedule his repayment: *"Then grant him time till it is easy for him to repay."* Who gave this command? It is Allah, the Exalted. He is the One who granted you wealth, favours you with it and allowed you to dispense it as you wish; now, He commands you to defer the repayment of a debtor if he is destitute. Where is then the faith? Where is the act of worship (in such attitude?) A sincere servant is he who will respond to the command of Allah by saying: "I hear and I obey,"

﴿وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا ٧١﴾

> *"And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement" (33: 71).*

But the worshipper of dirham and dinar with no worry except for the dirham and dinar would care less about how it comes. This is the servant of dirham and dinar. The Prophet ﷺ has invoked misfortune, ruin and deterioration for him. (Allah – the Mighty and Sublime – said):

"And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay."

Then comes the best option, which is better than rescheduling the debt: He said: *"But if you remit it by way of charity, that is better for you..."* If you are aware of his state of hardship, you may give what he owes you as charity to him. You said to him: "O so-and-so, you are indeed in difficulty; I relieve you of your debt." You came out of your mother's belly with nothing and naked. Who provided for you, supported you and gave you wealth? It is Allah, the Exalted (who provided you with all that) and He – the Mighty and Sublime – said, *"But if you remit it by way of charity, that is better for you if you did but know.* You should say: 'I hear and I obey.'

Then He – the Mighty and Sublime- concluded the verse by saying: *"And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly."* Therefore, you should fear this Day, a great Day when you will return to Allah the Exalted, barefooted, naked and uncircumcised.

﴿ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

"That Day shall a man flee from his brother, and from his mother and his father; and from his wife and his children. Everyman that Day will have enough to make him careless of others." [80:34-37]

The fear of Allah can only be achieved on this Day through obedience to Him, the Exalted.

We ask Allah to favour us with piety, righteousness and kindness. Verily, He has power over all things.

Hadeeth1614

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ

الْمُوبِقَاتِ» قَالُوا: يَا رَسُولَ الله وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِالله، وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ الله إِلاَّ بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلاتِ» متفقٌ عَلَيه .

Abu Hurairah ﷺ said: The Prophet ﷺ said, "Keep away from the seven fatalities." It was asked: "What are they, O Messenger of Allah?" He ﷺ replied, "Associating anything with Allah in worship (i.e., committing an act of Shirk), sorcery, killing of one whom Allah has declared inviolable without a just cause, devouring the property of an orphan, the eating of usury (Riba), fleeing from the battlefield and accusing chaste believing women, who never even think of anything touching their chastity." [Al-Bukhari and Muslim]

Hadeeth1615

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: «لَعَنَ رَسُولُ الله ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ» رَوَاهُ مسلم .

'Abdullah bin Mas'ud ﷺ reported: The Messenger of Allah ﷺ cursed the one who accepts Ar-Riba (the usury) and the one who pays it. [Muslim]

Commentary

The author - may Allah shower blessings on him- cited this hadeeth under the Chapter of prohibition of *Riba*. Ibn Mas'uud (may Allah be pleased with him) reported that the Prophet ﷺ cursed the one who accepts *Riba* (the usury) and the one who pays it.

The one who accepts usury is a person who receives it and uses

it. This may be for feeding, clothing, cars, furniture, housing or any other thing. The point here is that he collects usury as Allah – the Mighty and Sublime – said regarding the Jews:

﴿ وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ ﴿١٦١﴾ ﴾

"And their taking of Riba (usury) though they were forbidden from taking it." [4:161]

The one who accepts usury is cursed by the Prophet ﷺ.

The second person is the one who pays usury; this is independent of the fact that he is oppressed. The one who accepts usury is an oppressor and the one who pays it is the oppressed, yet the Prophet ﷺ cursed the latter for cooperating with the former to commit sin and transgression. The Prophet ﷺ said, **"Help your brother whether he is an oppressor or oppressed."** The companions asked, 'O Messenger of Allah, helping the oppressed (we know about it). But how can we help the oppressor? He ﷺ replied, **"Prevent him from his oppression and that is your help to him."**[1] If a person in need of money goes to a bank to collect the sum of ten thousand to repay eleven thousand, the banker (being the creditor) and the collector (being the debtor) are cursed by the noblest of creatures, Muhammad. The curse with utmost right to acceptance is that of the Prophet ﷺ.

Al-La'n (Curse) refers to rejection and expulsion from the Mercy of Allah – the Mighty and Sublime. These individuals who are cursed will share with Iblis in his punishment because Allah – the Mighty and Sublime – said to Iblis,

﴿ وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ ﴿٣٥﴾ ﴾

"And verily the curse shall be upon you" (15: 35).

So also, there is a curse upon the one who accepts usury and the one who gives it; they will be distanced from the Mercy of Allah – the Mighty and Sublime.

1 Al-Bukhaari reported it in the Book of Duress, the Chapter of A Man's Oath to His Brother That He is Brother If the Former Harbours Fear against Him, no: (6438).

Then, the one who accepts usury profits from illicit earnings, and any flesh that is nourished from an unlawful provision is worthy of the Hell-Fire. In addition, Allah – the Mighty and Sublime – will remove blessing from such wealth and adversities will usually follow until it perishes. Allah the Exalted said:

﴿ وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ ﴿٣٩﴾ ﴾

"And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah (30: 39).

The reason for the curse of the one who gives usury is his cooperation in the deal. Then if someone asks, 'Is there forgiveness for the person who has been dealing in usury if Allah bestows His favour on him and he becomes guided?' We will say, 'Yes, there is repentance for him because no one can come in between him and the repentance of Allah.' However, the repentance must be sincere and honest coupled with a sense of regret for committing the sin and a resolve not to revert to it. Then he should remove what is *Riba* from the wealth not as a means of closeness to Allah – the Mighty and Sublime – but to be safe from the perdition of it. This is because Allah – the Mighty and Sublime – is Pure and He will not accept except that which is pure. That can be in the form of spending it in any righteous cause such as charity or donating it to the Muslim treasury.

At-Trimidhi and others mentioned in another version that the Prophet ﷺ cursed the two persons who stand to witness it and the one who records it. This is regardless of the fact that the two witnesses and the one who records it would not benefit from the deal. However, they assisted in the authentication of usury. The witness and clerk are included in the issue of usury because the former validates the deal and the former documents it. Consequently, these three: two witnesses and the one who records it have assisted in sin and transgression and got their own share of the consequence. The Prophet ﷺ curses all these five persons: **'The one who accepts *Ar-Riba* (the usury), the one**

who pays it, the two persons who stand to witness it and the one who records it.'

From this hadeeth, it can be concluded that anyone who assisted in committing a sin is not different from its perpetrator. Indeed, that is how it is as the Qur'an has proved it. Allah the Exalted said,

﴿أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ﴿١٤٠﴾﴾

"And when you (Muhammad) see those who engage in false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic." *[4:140]*

"And if Satan (Shaitân) causes you to forget" and you sat forgetfully, *"then after remembrance sit not you"* (i.e. after you have realized) *in the company of those people who are the Zâlimûn (polytheist and wrongdoers)*

Allah, the Exalted, says:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ ﴿١٤٠﴾﴾

"And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. (4: 140).

Any collaboration with a perpetrator of sin, even by mere sitting (with him), will lead to a punishment similar to that of the doer. Allah – the Mighty and Sublime- says:

﴿إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾﴾

"Certainly in that case you would be like them. Surely Allah

will collect the hypocrites and disbelievers all together to Hell." [4:140]

This is warning against usury and a command to keep away from it. The Muslims did not reach their present state of misery but for their involvement in usury. You will notice a poor person who finds it easy to take loans with interest because it does not cost him anything except the added amount. Allah – the Mighty and Sublime – knows his intention. He may intend to repay at the expiration of the term but this becomes difficult and he runs into debts. Thus, he accumulates debts upon himself for no matter of necessity. Indeed, some foolish poor people would take a loan to buy items of luxury for no valid or essential purpose. However, Satan deludes him and this poor soul would not know that the creditor would not be merficul on him at the expiration of the term. The creditor will request for repayment, arrest him or multiply the interest as it has happened to many of those people who failed to abide by the statement of Allah, the Exalted:

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ﴿٢٨٠﴾ ﴾

"And if the debtor is in hard time (has no money), then grant him time till it is easy for him to repay." [2:280]

This poor person is heedless of the fact that if he dies, his soul will be hanged to his debt until it is settled. He is also heedless of the fact that when a funeral was brought to the Prophet ﷺ, he advanced in order to lead the Prayer for it, then he ﷺ asked: "**Does he have any unsettled debt?**" The companion replied: "Yes" He then asked: "**Has he any means of payment?**" They replied: "No." He said, '**Then pray for your companion.**[1] He ﷺ did not observe the Funeral Prayer for him, which shows the seriousness of debt. Furthermore, this poor person is heedless of the fact that if a person fights in the path of Allah and dies as a martyr, all his liabilities will be wiped out except debt.

Irrespective of these facts, many foolish people are still overwhelmed

1 Al-Bukhaari reported it in the Book of Taking Responsibilities, the Chapter of If A Debt of the Dead Devolves on A Man It is Permissible, no: (2127), and Muslim in the Book of Succession, the Chapter of Whoever Leaves a Wealth Then it Is For His Heirs, no: (3040).

with debt. A person owns a comfortable car that is worth twenty thousand but this would not suffice him and insist on purchasing a car worth of eighty thousand. If he is advised that he does not have the means to afford such car, his reply will be, 'I will pay by installments or through a deal of usury as some people are doing.' He will come to a car seller and ask, 'How much is so-and-so car;' the seller will reply, 'It is for such-and-such amount.' Then, he will approach a businessman to buy the car and sell it to him with a mark-up, refuge is with Allah. This is all to deceive, ensnare and cheat the Lord of the universe.

﴿إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ ﴿١٤٢﴾﴾

"They seek to deceive Allah, but it is He who deceives them..." (4: 142).

This businessman is not interested in selling the car or helping the buyer; rather, he is only interested in the added interest. Hence, if he is asked to sell it to the buyer at the cost price, his reply will be, 'What is the gain? I will not sell it except with an increment.' Then what is heard about these people is that whenever the debtor fails to buy (from them), he will be blacklisted and they will not do business with him again. This (attitude) is like forcing the debtor to buy. How could we deceive the Lord of the universe!

If this man had gone to the bank and said, 'Give me a loan of one hundred thousand riyals to buy a car with an addition,' it would have been better than this debt because this deception is more grievous than the plain one. The cheat committed a sin in addition to a fraud. One who plainly commits a sin knows that it is a sin and will try to repent from it because his soul is not pleased with it. But the problem of a cheat is that he sees what he is doing as lawful and will continue to do it. The Messenger of Allah ﷺ has said: **"Sin is that which distresses your mind and which you do not want people to recognize; but righteousness is that which pleases the soul and eases the heart even though some people give you their legal opinion."** You should not ask anyone. Ask yourself, did you simply buy this car or to meet the demand of the debt-seeker, so that you can sell it to him quickly with

an additional amount to the price? The One that will question you on the Day of Resurrection is the Lord of the universe. He knows what is in your heart.

Shaykhul Islam Ibn Taymiyyah (may Allah shower blessings on him) says that if you are in need of an item but you do not have money to buy it, then you approach the owner of the item wanting to buy it from him. The worth of the item is fifty, but you say: "Sell it to me at sixty on credit for a year." Then you take possession of it and resell it. Shaykhul Islam stated that this is prohibited and it is a fraud. This is a case of *Eenah* which the Prophet ﷺ warned against: "**When you trade in *Eenah* (to sell anything on credit to anyone on the condition that you will buy it back for a lower price),**[1] **you hold on to the tails of cows, you are pleased with the agriculture and abandon Jihad, Allah will send down humiliation down upon you. He will not remove it from you until you return to your Religion.**"[2] This contains clear deception.

As for the issue of installment in which the item is in the custody of the trader and the sales is open to any buyer- the trader would sell for fifty if a person brings cash but for sixty if the payment is deferred- there is nothing wrong in this.

In conclusion, it is obligatory to be very wary of usury and every deceptive path to it, and shun those paths. But if some people had not facilitated it for the masses, they would have refrained from some things and become free (from debt) and be at rest.

We ask Allah for success and guidance.

Chapter 288: prohibition of show-off

Commentary

1 (That is, when you carry out deceptive trade called Eenah which involves Riba but where the parties do cover up). Translator's Note.

2 Aboo Dawood reported it in the Book of Transactions, the Chapter of Prohibition of Eenah, no: (3003).

The author said: The chapter on prohibition of show-off

Ar-Riyaa (show-off) is derived from *Raa'a* – to show off. The intended meaning of show-off here is for a person to beautify his worship of his Lord for people to see and praise him. They would say, 'What a devoted person! What a beautiful act of worship;' and similar statements. He wants people to praise him in his worship of Allah. He does not seek nearness to them with the worship, otherwise it would be considered a major act of associating partners with Allah. But he only wants people to praise him for his devotion to Allah so that they will, 'Say so-and-so is a worshipper, so-and-so fasts a lot, so-and-so gives alms a lot,' and the likes of these statements. He does not single out the worship solely for Allah but also wants people to praise him for that, showing himself to people. The lighter forms of show off are from minor *Shirk* while the heavier forms are from major *Shirk*.

Then the author - may Allah shower blessings on him- buttressed the prohibition of show-off with verses, one of which is the statement of Allah, the Exalted:

> ***"And they were not commanded not, but that they should worship Allah, and worship none but Him alone..."***

That is, people were commanded to worship Allah alone with sincerity in His Religion. They should observe *Salat*, give charity, observe fast, perform Hajj, help people and carry out other righteous deeds sincerely for the sake of Allah.

"And to establish prayer". That is, observing it properly in the perfect manner. ***"And give Zakât;"*** that is, giving it to those entitled to it; ***"and that is the correct religion."*** (93: 5) The act of show-off will not be in the heart of a sincerely devoted person because he only desires the Pleasure of Allah – the Mighty and Sublime, His Reward and the Home of the Hereafter.

The Second Verse: Allah, the Exalted, said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبۡطِلُواْ صَدَقَٰتِكُم بِٱلۡمَنِّ وَٱلۡأَذَىٰ ﴿٢٦٤﴾ ﴾

"O you who believe! Do not render in vain your Sadaqah

(charity) by reminders of your generosity or by injury."

That is, you should not make a habit of reminding a poor person of your charity to him by enumerating your generosity. This is because this will invalidate the reward (of your alms giving) and the injury will hurt him. It will hurt a destitute if you want to dominate him and consider yourself as superior to him. This (attitude) also invalidates the reward.

﴿كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ ﴿٢٦٤﴾﴾

"...Like him who spends his wealth to be seen by people and he does not believe in Allah nor in the Last Day." (2: 264)

The point of reference in this verse is this sentence: ***'Like him who spends his wealth only to be seen by people,'*** so that they will praise him and say, 'What a generous person' and similar statements. "***...And he does not believe in Allah nor in the Last Day***".

The Third Verse: Allah, the Exalted said:

﴿يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾﴾

"Showing themselves to the people and they do not remember Allah except a little."

This is one of the attributes of the hypocrites. When they stand to observe Prayer, they would do that sluggishly without vigor, love and eagerness for the *Salat*. They would stand up with lethargy and would not observe the Prayer except to show off to people. That is why the most difficult prayer for the hypocrites are *Isha'* Prayer and the *Fajr* Prayer. This is because there is no light at that time and the presence or absence of a person will go unnoticed. Hence, they are the most difficult Prayer for them. These hypocrites show themselves to people and would not come to Prayer except if they would be seen. They spend only to be seen and go out for jihad only to be seen. Therefore, anyone among the Muslims who shows off resembles the hypocrites.

Allah, the Exalted, said:

﴿فَوَيْلٌ لِّلْمُصَلِّينَ ۝٤ الَّذِينَ هُمْ عَن صَلَاتِهِمْ ۝٥ الَّذِينَ هُمْ يُرَاءُونَ ۝٦﴾

"And woe unto those performers of Salât (prayers) (hypocrites). Those who delay their Salât (prayer from their stated fixed times). Those who do good deeds only to be seen (of men) (107: 4-6).

That is, they make a display of themselves while undertaking an act of worship in order for people to praise them for their devotions.

Show-off is a sin and it is one of the forms of associating partners with Allah – the Mighty and Sublime- in worship. It could be major *Shirk* as found among the attributes of hypocrites.

We ask Allah to protect you and us from hypocrisy.

Allah alone grants success.

Hadeeth1616

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «قَالَ الله تَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلاً أَشْرَكَ فِيهِ مَعِي غَيْرِي، تَرَكْتُهُ وَشِرْكَهُ» رَوَاهُ مسلم .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "Almighty Allah says, 'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism.' " [Muslim]

Commentary

After quoting verses of the Qur'an to buttress the prohibition of *Shirk* which include show-off, the author - may Allah shower blessings on him- then mentioned some relevant hadeeths. One of such is the hadeeth of Abu Hurairah (may Allah be pleased with him) that he heard the Prophet ﷺ say that Almighty Allah said that: "I am the One Who is most free from want of partners. He who does a thing for the

sake of someone else beside Me, I discard him and his polytheism."

The scholars refer to such hadeeth as *Hadeeth Qudsi*, a Divine hadeeth. The Prophet ﷺ narrated these hadeeths from his Lord using the expression: "Allah the Exalted said such-and-such." This is because the hadeeths reported from the Prophet ﷺ are either attributed to Allah, which is referred to as *Hadeeth Qudsi*, or to the Prophet ﷺ, which is referred to as *Hadeeth Nabawi*. So this (particular) hadeeth is among those referred to as "*Hadeeth Qudsi*", in which Allah – the Mighty and Sublime – says: **"I am the One who is most free from want of partners."**

As-Shurakaa (Partners): Everyone needs other people, and each person needs his share and portion of the partnership. None should deny another of his share. For instance, a house is jointy owned by two people; they both need each other. If there is a crack or the house needs a repair, a partner will definitely ask his partner for his contribution to refurbish the house. Everyone becomes attached to his portion of this house.

But Allah – the Mighty and Sublime – is independent of everything, and free from need of His creatures. If someone does an action for Allah and for someone else, He – the Mighty and Sublime – will cast it aside. If someone prays (observes *Salât*) for the sake of Allah and also for people (to praise him), Allah – the Mighty and Sublime – will not accept his *Salât* (prayer). It will not be said that Allah will accept half of his Prayer and discard the other half, or that He will grant it half-acceptance. No, Allah will never accept it at all. If someone gives alms, aiming to make a display to people, it will not be accepted from him because Allah – the Mighty and Sublime – is the One Who is most free of want of partners.

So, if a person performs any deed in which he associates others with Allah, He will not accept it from him. This is evidence that when show-off is mixed with any act of worship, the act will not be accepted. If a person commences his *Salat* with a display to people so that they may say he performs voluntary Prayers regularly, he will have no reward for his Prayer. Allah will not accept it even if he prolongs

the bowing, the prostration, the standing and the sitting, and does not make any unnecessary movement and his eyes were locked at the point of prostration. Why? This is because he associated others with Allah, and Allah is free from the act of worship of this man.

Likewise, a man gives charity to the needy but he shows off to people so that they may say that he is generous and benevolent and usually gives charity. This also will not be accepted from him even if he spends all his wealth. For Allah – the Mighty and Sublime – says, **"I am the One who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism."** Then you can bring further examples yourself.

However, when (the desire to) show off occurs to someone; that is, a man who started Prayer with sincere intention to perform it for the sake of Allah, then some element of show off crept into his heart, it will not harm him if he thwarts the thought. This is because Satan often comes to man in the process of worship which he started sincerely for the Sake of Allah in order to spoil it with the act of show-off. This will not harm him. He should not submit to what Satan throws in his heart of show-off. He must remain firm and continue with his worship. He should not say: "I am beginning to sense show off (in my worship). I am afraid my worship will spoil.' No, he should continue with his worship. Satan will run away when pursued away; ***"From the evil of retreating whispers."*** The one that retreats and runs away when he sees firm will and determination from you should not trouble you. Such will not harm you.

But if show-off crept into his heart after he had began the Prayer sincerely for the Sake of Allah – the Mighty and Sublime – and he proceeded to show off, refuge is with Allah, the entire Prayer will become null. This is because if the last part of the Prayer becomes invalid, the first part also becomes invalid.

You should be very careful about show-off and avoid leaving worship because of the fear of show-off. This is because the Devil comes to some people and say to him: "Do not pray, do not read (the Qur'an), all of it is show-off." "You will not have peace of mind and

solemnity for this is show off." The reason behind this inspiration of Satan is to prevent him from that righteous deed.

We must not give Satan the opportunity. One should go ahead and observe his Prayer with tranquility, and that evil thought will not affect us. This is if one struggles against the Satan and does not pay attention to him; at the end, he will retreat. In reality, a person is experiences two situations:

First: this is before he starts an act of worship. The devil would strive to discourage him by whispering to him not to perform this (righteous deed) because people will praise you for that.

Second: this is after commencing the act of worship. Satan will visit him again. It becomes incumbent on one to rebut Satan, seek refuge with Allah against him and continues in Allah's path, and should not give up.

If someone asks: If a person heard some people praising him after completing an act of worship, would that affect him? The reply is no. This is because the worship was soundly performed. The fact that people praise him will not affect him negatively. It is immediate glad tidings for a believer to be in a position worthy of people's praise. However, if people praise him after conclusion of the worship, he should say, "Thanks be to Allah who put me in a praiseworthy position".

Likewise, if someone feels happy after completing an act of worship, would this happiness be regarded as self-conceit which will invalidate the deed? No, it will not affect him. Self-conceitedness is a situation in which one finishes worship and admires himself, considers himself worthy before Allah and reminds Him of his deed. This is what will spoil a person's deeds. But this was not the case with the former; he thanked Allah and became happy as Allah has guided him to (doing) good things. This will not affect him as it was proven that the Prophet said, **"Whosoever feels happy upon doing good and feels sad upon doing bad deeds is a believer."**[1]

1 Trimidhi reported it in the Book of Trials, the Chapter of Remaining with the Jama'ah, no: (2091).

We ask Allah to count us among them.

Hadeeth1618

وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ نَاسًا قَالُوا لَهُ: إِنَّا نَدْخُلُ عَلَى سَلاطِينِنَا فَنَقُولُ لَهُمْ بِخِلافِ مَا نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ؟ قَالَ ابْنُ عُمَرَ رَضِيَ الله عَنْهُمَا: كُنَّا نَعُدُّ هذَا نِفَاقًا عَلَى عَهْدِ رَسُولِ الله ﷺ. رَوَاهُ الْبُخَارِي .

'Abdullah bin 'Umar ﷺ said: Some people told me, "We visit our rulers and we tell them things contrary to those which we say when we depart from them." 'Abdullah bin 'Umar ﷺ replied: "In the era of the Messenger of Allah ﷺ we considered this to be an act of hypocrisy." [Al-Bukhari]

Commentary

We have earlier discussed matters relating to show-off. We explained that Allah – the Mighty and Sublime – will not accept the deed of anybody guilty of show-off; rather, He will render it useless. Now, we want to talk about the hadeeth of Abu Hurairah (may Allah be pleased with him) regarding the first three classes of people to be judged on the Day of Resurrection, which are: the learned, the fighter and the charity giver.

The learned one acquired knowledge; he learnt the Qur'an and imparted it. He will be brought to the presence of Allah on the Day of Resurrection. Allah will remind him of His Favours and he would identify and confirm them. Then he will be asked, 'What have you done (with them)?' That is, to show your gratitude for this favours? He will say, "I acquired knowledge and read the Qur'an for Your Sake." Allah will reply, "You have lied! You only acquired knowledge so that you will be called a learned (man) and you read the Qur'an so that

you will be called a reciter, but not for Allah's Sake but for the sake of showing off." Then a command will be issued; he will be dragged on his face and thrown in to Hell-fire.

This is evidence that a student of knowledge must be sincere to Allah in the process of seeking for knowledge, and should not bother whether people call him a learned man, Shaykh, Ustaaz, Mujtahid and the likes. This should not bother him. He should aim to seek Allah's pleasure, preserve and teach the *Shariah*, and remove ignorance from himself and from the servants of Allah. He should persevere on these until he is written among the martyrs whose level comes next to the truthful ones. (Allah – the Mighty and Sublime – said):

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ ٦٩﴾

"And whoso obey Allah and the Messenger, then they will in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun, the martyrs, and the righteous" (4: 69).

But whosoever acquires knowledge for some other reasons in order to be called a learned (man), a *Mujtahid*, a scholar or other similar tags, his effort will be in vain. He will be the first person to be judged on the Day of Resurrection and dragged on his face into Hell-fire. He will be called a liar and rebuked.

The second is a fighter. He fought in the path of Allah until he was killed. On the Day of Resurrection, he will be brought before his Lord Who will remind him of His Favours on him. This fighter will acknowledge these favours; Allah, the Exalted, provided for him, developed him and bestowed strength upon him such that he was fit to fight. Then he will be asked, 'What have you done with them?' His reply will be, "O my Lord, I fought for Your Sake." Allah – the Mighty and Sublime – will say to him, "You have told a lie! You fought so that you will be called courageous and brave, and you have been called so.' Command will be issued, and he will be dragged on his face and thrown into Hell-fire, we seek refuge with Allah.

Such is the case of the one who fights in the path of Allah. Those who are fighting in the path of Allah have various intentions. The one who fights so that the word of Allah will be supreme is the one who fights for the sake of Allah. The Prophet ﷺ has said, **"Whoever fights so that the Word of Allah will reign supreme is on the Path of Allah"**[1] and **"Whosoever fights for the love of his country fights for the sake of idol; whosoever fights to protect his people, fights for the sake of idol; whosoever fights for worldly achievement, fights for the sake of idol,"** because Allah said, ***"Those who believe, fight in the Cause of Allah, and those who disbelieve fight in the cause of Taghut (Shaitân)."(4: 76)***

However, if a person fights for the cause of his people or to protect his Islamic country from the transgression of disbelievers, not for the sake of tribalism or nationalism, such a person fights in the Cause of Allah. This is because the consequence of defending the Muslim land is that the word of Allah would be supreme. So also is protecting the Muslims; its outcome is for the Word of Allah to be uppermost.

But if someone fights to get killed only in this fight, is this (also) considered for the sake of Allah? The answer is no. This is the intention of most of the youth; they go (to war) just to be killed as martyrs. They should be advised to go out and fight in order to elevate the Word of Allah even if you do not die. You should not go out just for martyrdom but for the elevation of the Word of Allah; then, if you get killed in that case, you are killed for the sake of Allah.

The third is a man whom Allah made affluent; he became generous (giving alms, gift and spending in good deeds). On the Day of Resurrection, he will be brought before Allah and reminded of His favours upon him, which he will acknowledge. He will then be asked, "What have you done with them?" 'I gave alms, I did so-and-so,' he will reply. It will be said to him, 'You have told a lie! You only did (what you did) so that you will be called generous and you have been called so.' The command will be issued and he will be dragged on his face and thrown into Hell-fire. This is also one of three people who

1 Al-Bukhaari reported it in the Book of Knowledge, the Chapter of whoever Asks Standing a Sitting Scholar, no: (120).

will be turned to fuel for the Hell-fire on the Day of Resurrection.

This demonstrates that one should be sincere to Allah with his intention in all that he offers such as wealth, knowledge, and others. In addition, he is a sinner if he does anything which should be for the seeking of Allah Pleasure – the Mighty and Sublime – for other purposes.

Allah alone grants success.

Hadeeth1618

وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ نَاسًا قَالُوا لَهُ: إِنَّا نَدْخُلُ عَلَى سَلاطِينِنَا فَنَقُولُ لَهُمْ بِخِلاَفِ مَا نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ؟ قَالَ ابْنُ عُمَرَ رَضِيَ الله عَنْهُمَا: كُنَّا نَعُدُّ هذَا نِفَاقًا عَلَى عَهْدِ رَسُولِ الله ﷺ. رَوَاهُ الْبُخَارِي .

'Abdullah bin 'Umar ﷺ said: Some people told me, "We visit our rulers and we tell them things contrary to those which we say when we depart from them." 'Abdullah bin 'Umar ﷺ replied: "In the era of the Messenger of Allah ﷺ we considered this to be an act of hypocrisy." [Al-Bukhari]

Commentary

The author - may Allah shower blessings on him- reported this hadeeth on the authority of Abdullah bin Umar (may Allah be pleased with both). Some people came to him and said: "We used to go to our leaders and say something, but when we come out from their place, we say the contrary." He (may Allah be pleased with him) replied: "We used to count this as hypocrisy during the lifetime of the Prophet".

This is because they lied in their conservation, acted treacherously and were not sincere. It is obligatory for anyone who enters upon the people in authority such as sovereigns, ministers, presidents and

kings to relate and explain the reality of the state of affairs to them. He should inform them if people are upon obedience or deviation, upon truth or falsehood. It is not proper for anyone to tell the authorities that people are in better condition, more upright, the mosques are full, people worship Allah, the economy of the common man is improving, their security is better and things like that while these are not true. This is forbidden.

It is an act of treachery to the leaders and to the community as well. Because a leader is not like the sun, hence he cannot reach all the places (under his authority). Even the sun cannot enter all the places. The sun cannot enter the closed rooms. The leaders have limitations; their hearing is limited, their sight is limited, their perception is limited, and their senses are limited like that of other beings. Therefore, it is not possible for them to know all about the populace. When such a charlatan comes to them and tells them (what is contrary to the reality) that people's condition is good, in comfort, secure and are devoted, he would have deceived them. They will think that his report reflects the reality on ground and will make no move to correct the anomaly because the report says otherwise.

It is obligatory to be forthright. It is not possible to treat an injury without cutting it to let out blood and dirt. Thereafter, you can treat the wound. This is because it is deception. Ibn Umar *(may Allah be pleased with him)* said: 'It is among hypocrisy,' and he spoke the truth. Indeed, it is part of hypocrisy. They talked and lied and betrayed their trust. The obligation (upon a person) is to explain the affair in clear terms. The act of hypocrisy and sycophancy is not proper.

It is obligatory for anyone who has access to a person who is responsible for even ten students – let alone those responsible for a whole community – to tell him the reality of the matter. He should not say, 'The students are all upon goodness, striving hard and united." Rather, what is compulsory is to narrate the reality and give the account of every individual if the situation calls for that.

The act of mentioning a defect in order to eliminate it falls under safety concerns and counseling, not backbiting. A woman – Fatimah

Bint Qais (may Allah be pleased with her) - came to the Prophet ﷺ and said, "O Messenger of Allah, I have the following suitors: Usaamah bin Zayd, Muaawiyyah bin Abee Sufyaan, and Abu Jahm." The Prophet ﷺ said to her, "**Muaawiyyah is poor, he has no money**," That is, how could he feed you without money? "**And Abu Jahm beats women,**" this is a criticism but does not fall under backbiting; rather, it is for counseling and guidance. "**Marry Usaamah bin Zayd.**"

If you go to a person who has authority and guardianship over some people and tell him about them while you are truthful and pure hearted, without any enmity and grudges against them, then you are on the right track and will be rewarded for being an admonisher. It is not possible to set things right except the person in charge has a clear picture; hence, it is not allowed to conceal the reality of things.

So also in schools and colleges, when you notice deviation in the character of a student or the attitude of backbiting leaders in him, you should advise him first. But if this does not work, his case should be reported (to the authority) in order to correct his attitude. This is because such a bad student can corrupt other students or others within his scope of influence. He should not be left in that situation when he has no plan but to corrupt the religion, attitude or manners. This is an act of counselling.

Likewise, if we visit the head of a town and notice objectionable things such as deception, neglect from those responsible for others, it will be inappropriate to give the leader the impression that things are fine. It is obligatory to give detailed information. The correct thing to do is to strive to rectify the affairs before alerting the leader if this is achievable. This is good and appropriate. However, if we know that going to those officials under the leader will only lead to promises with no action, it is a must to inform the superior officer so that he would be made to do his obligation.

In summary, may Allah bless all of you, we must advise and give detailed information about things. However, it is forbidden to treat a person contrary to the way you treat him when you turn away from him. This is an act of hypocrisy.

Another form of this, which is even more specific, is for a person to be nice, courteous and kind to someone, eulogizing him with his tongue, but his heart is filled with spite. He only wants to get something from the other person who may give him due to his pure heart and belief that this person is a trusted associate. Then when he turns away from him, refuge is with Allah, he reverses his appraisal of him. He denigrates him and abuses him by saying: 'This is a negligent person who lacks religious commitment.' A Muslim must fear his Lord. He should refrain from sycophancy, falsehood and deception. He should be truthful that Allah may rectify matters through him.

Allah alone grants success.

Hadeeth1619

وَعَنْ جُنْدُبِ بْنِ عَبْدِ الله بْنِ سُفْيَانَ رَضِيَ الله عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ:
«مَنْ سَمَّعَ سَمَّعَ الله بِهِ، وَمَنْ يُرَائِي يُرَائِي الله بِهِ» مُتَّفَقٌ عَلَيهِ .

Jundub ﷺ said: The Prophet ﷺ said, "He who so acts to show off, Allah will disgrace him on the Day of Resurrection, and he who does good deeds so that people (may hold him in high esteem), Allah will expose his hidden evil intentions before the people on the Day of Resurrection." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him –reported the remaining hadeeths under the chapter of show-off. It has been previously narrated on the authority of Jundub bin Abdullah (may Allah be pleased with him) that the Prophet ﷺ said: **"He who so acts to show off, Allah will disgrace him, and he who does good deeds so that people may hold him in high esteem Allah will expose his evil hidden intentions".**

It means that whoever says a word which is meant for the worship of Allah and raises his voice so that people will hear him and comment that he always remembers Allah, Allah will expose him. Perhaps, he recites the Qur'an often and he has indeed made himself to be heard and equally made a display to people, refuge is with Allah. That is, Allah will disgrace him, reveal his hidden evil intention, and make his flaws known to people that he is making a show of his deeds. The hadeeth does not specify whether the disgrace will be in this world or in the Hereafter.

It is possible for Allah to disgrace him in this world by exposing his flaws to people, and it may take place in the Hereafter, which is more severe and disgraceful, refuge is with Allah. He – the Mighty and Sublime – said:

﴿وَلَعَذَابُ ٱلْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾﴾

"But surely the torment of the Hereafter will be more disgracing, and they will never be helped." (41: 16).

Likewise, Allah will make a display of the one who makes a display of his deeds. That is, whoever does any deed with the sole aim to earn people's praises, Allah the Exalted will make a display of him. This means Allah will expose his defect and disgrace him until it is known that he is showing off his deeds.

This hadeeth contains a stern warning against show-off and that its people, irrespective of where they are and how well they hide (their evil intention), will certainly be exposed. This is because Allah has guaranteed this: **"He who so acts to show off, Allah will disgrace him, and he who does good deeds so that people (may hold him in high esteem) Allah will expose his evil hidden intentions".**

Allah alone grants success.

Hadeeth1620

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ «مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ الله عَزَّ وَجَلَّ لاَ يَتَعَلَّمُهُ إِلاَّ لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ» يَعْنِي: رِيحَهَا. رَوَاهُ أَبُو دَاود. بِإِسْنَادٍ صَحِيحٍ .

Abu Hurairah ﷺ said: The Messenger of Allah ﷺ said, "A person who acquires (religious) knowledge, which is (normally) acquired to gain the Pleasure of Allah, (for the sole reason) to secure worldly comforts will not even smell the fragrance of Jannah on the Day of Resurrection (i.e., will not enter Jannah)." [Abu Dawud]

Commentary

The hadeeth of Abu Hurairah (may Allah be pleased with him) refers to the one who acquires Islamic knowledge to attain the Pleasure of Allah. This is the knowledge of the Qur'an and the Sunnah. A person who acquires this knowledge with the sole aim of gaining comfort of this world will not smell the fragrance of Paradise, although its fragrance could be perceived from a very far distance. For instance, a person who studies the Islamic theology (*Aqeedah*) so that people might say he is good at *Aqeedah* or to secure employment or similar matters; or a person who studies Islamic jurisprudence, Qur'an interpretation or the knowledge of hadeeth for the sake of show-off. These people will not smell the fragrance of Paradise; that is, he will be forbidden from entering it. However, there is no harm if a person acquires knowledge that is not meant for gaining Allah's Pleasure for purely worldly gains. That is, the non-religious knowledge such as mathematics, engineering and construction; there is nothing wrong in that for it is meant solely for the worldly activities.

The warning in the hadeeth was specifically for the religious knowledge, which should be for gaining Allah's Pleasure.

Someone may say: 'Many students today are studying in colleges for the purpose of obtaining higher certificate.'

The reply will be: All actions are judged according to their intentions. If his intention is to obtain higher certificate, or to secure a job and position, he indeed aims at achieving worldly comfort. But if his intention is to become a teacher, a headmaster or a lecturer, then this is a good intention.

Today, people do not value a person who possesses knowledge; the measure of value has become certificate. If someone says, for instance; 'If I remain without certificate, no matter how knowledgeable I am, they will not make me a teacher. So, I will study to obtain the certificate in order to become a qualified teacher so as to benefit the Muslim *Ummah*.' This is a good intention and there is nothing wrong with it.

Allah alone grants success.

Chapter 289: things not to be considered as showing off

Hadeeth1621

عَنْ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ قَالَ: قِيلَ لِرَسُولِ الله ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ العَمَلَ مِنَ الْخَيْرِ، وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: «تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ» رَوَاهُ مسلم .

Abu Dharr ﷺ said: The Messenger of Allah ﷺ was asked: "Tell us about a person who does some good deed and people praise him, will this be considered as showing off?" He replied, "This is the glad tidings which a believer receives (in this life)." [Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter of things not to be considered as show-off. That is, what people might consider as show-off while in reality it is not.

Then the author - may Allah shower blessings on him- quoted this hadeeth of Abu Hurairah (may Allah be pleased with him). The Prophet ﷺ was asked about a person who does some good deeds and people praise him for it. He ﷺ replied, **"This is the glad tidings which a believer (receives in this life)."**

An illustration of the content of this hadeeth is that a man does a righteous deed for the sake of Allah and does not bother whether people are aware of it or not, whether they see him or not, whether they hear of him or not; rather he only does it sincerely for Allah. Then people envy him and began to praise him as a devoted person known for good deeds, kind to the creature and for other virtues. The Prophet ﷺ said: **"This is the glad tidings which a believer (receives in this life)."** This is a form of commendation for him. This is because when people praise a person, they serve as witnesses of Allah – the Mighty and Sublime – on the earth. Thus, when a funeral procession passed by the Prophet ﷺ and his companions praised the deceased, he ﷺ said: **"He will certainly enter it"**. Then, another funeral procession passed by and they spoke ill of the deceased, he ﷺ said: **"He will certainly enter it."** They asked: "O Messenger of Allah, what do you mean by 'He will certainly enter it?'" He replied, **"You praised the first person, so he will certainly enter Paradise; and you spoke ill of the second person, so he will enter Hell-fire. You are the witnesses of Allah on the earth."**[1] This is the meaning of his saying: ""**This is the glad tidings which a believer (receives in this life).**"

The difference between this case and show-off is that the one who engages in show off does an action for people to see him. Hence, there is an element of associating partners with Allah in his intention.

1 Al-Bukhaari reported it in the Book of Janaazah, the Chapter of People's Praise for A Dead, no: (1278).

However, the other person does an action sincerely for the sake of Allah; it never crossed his mind that people will praise or defame him. Nevertheless, people will become aware as stated by a poet:

Whatever is the disposition of a person

People will know about it even if he thinks it would be concealed.[1]

That is, whatever personality a person develops, people will come to recognize it even if he thinks that people will not. Therefore, if people know about his acts of obedience (to Allah) and praise him for that, it will not be considered as show off; rather, the fact that people praise a person is the glad tidings which a believer receives in this life. A person who is the subject of people's praise is worthy of being among the inhabitants of the Paradise.

But if a person who engages in show off, refuge is with Allah, performs *Salat* or makes good statements, he would want people to hear him and praise him. The difference between the one mentioned in the hadeeth of Abu Dharr (may Allah be pleased with him) and him is enormous.

We beseech Allah to protect us from the act of show-off and evil temptations. Verily, He has power over all things.

Chapter 290: prohibition of gazing at strange women and beardless handsome boys except in exigency

Commentary

The great scholar of hadeeth, An-Nawawi, may Allah shower blessings on him, said: The chapter on prohibition of 'gazing at strange women and beardless handsome boys except in necessity.

A strange woman refers to a woman who is eligible for you to marry; she may be a relative or not. A beardless boy refers to a good looking youth whose beard has not grown and has no dense mustache; that is,

1 Dhuair bn Abee Salamah's Deewan in his Muallaqah (1/6).